BV 1520
.H35
Copy 1

WORSHIP IN THE SUNDAY SCHOOL

A Study in the Theory and Practice of Worship

BY
HUGH HARTSHORNE

Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, in the Faculty of Philosophy, Columbia University

PUBLISHED BY
Teachers' College, Columbia University
NEW YORK CITY
1913

WORSHIP
IN THE SUNDAY SCHOOL

A Study in the Theory and Practice of Worship

BY
HUGH HARTSHORNE

Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, in the Faculty of Philosophy, Columbia University

PUBLISHED BY
Teachers College, Columbia University
NEW YORK CITY
1913

BV1520
.H35

Copyright, 1913, by Hugh Hartshorne

To

MY FATHER

AND

MY MOTHER

FOREWORD AND ACKNOWLEDGMENTS

The problems of religious education are thrusting themselves as never before upon the attention of the American people. The Sunday school is coming to take its rightful place in the central stronghold of the church's life. Largely through the efficient campaigning of the Religious Education Association, the principles for the construction and teaching of Sunday-school curricula have been thoroughly overhauled and restated in accordance with modern educational ideas and practices. In the classes pupils are really being taught a great deal about the Bible, about the heroes of history, about the meaning of life, of religion, of Christianity, about right conduct in social relations. But the service of worship has not yet been taken up into this movement of criticism and reconstruction. It still stands detached, ineffective, contributing little or nothing to the central purpose of religious education. It is therefore hoped that this short study of Worship in the Sunday School may serve at least to make clear the need of investigation and experiment in this field.

The attempt is made to define the purpose of Sunday-school worship in terms of social relationships and attitudes. With such a purpose in mind, the place of feeling in the experience of worship is made prominent, and two chapters are therefore devoted

to a discussion of the psychology of feeling in its relation to education, to worship and to experience as a whole. Then follows a description of the method by which services can be planned and conducted in such a way as to accomplish the educational purposes of worship. Finally a method of securing evidence of the effects of such services on the pupils is proposed, and the results of an actual experiment in worship are presented. And thus the conclusion is reached that, with a well-defined purpose and with due attention to the nature of feeling, the service of worship in the Sunday school can really be made both an efficient educational instrument and a means of training in the experience of worship itself, which is so necessary to the vitality of the religious life.

The author gratefully acknowledges his indebtedness to Professor George Albert Coe, under whose constant and careful guidance the following chapters have been written. Without his generous assistance at every stage of the work, this brief discussion of Worship in the Sunday School could not have been carried through. In those aspects of the subject which involve a definite point of view regarding general educational theory, the author feels especially under obligation to Professor John Angus MacVannel, who has been a never failing source of inspiration. From Professor Edward Lee Thorndike come most of the ideas on educational psychology here expressed. The members of the Staff of the Union School of Religion, in fulfilling ably their regu-

lar duties in connection with the work of the School, have provided much of the material for this study. The author therefore feels under personal obligation to them all, and takes this opportunity to express his appreciation of their cordial interest in the conduct of the services. Besides such acknowledgments as are made in the text, there is a host of friends and teachers to whom the writer owes more than can ever be known. To them also he is deeply grateful.

H. H.

New York City
June 1, 1913

CONTENTS

PAGE

CHAPTER I

INTRODUCTION 1

CHAPTER II

THE SOCIAL FUNCTION OF WORSHIP 9

CHAPTER III

THE NEGLECT OF WORSHIP IN THE SUNDAY SCHOOL . 28

CHAPTER IV

THE PURPOSE OF WORSHIP IN THE SUNDAY SCHOOL . 44

CHAPTER V

THE NATURE OF FEELING, AND THE PLACE OF FEELING IN EDUCATION 59

CHAPTER VI

THE PLACE OF FEELING IN WORSHIP 110

CHAPTER VII

AN EXPERIMENT IN SUNDAY-SCHOOL WORSHIP . . 133

CHAPTER VIII

EVIDENCES OF THE RESULTS OF WORSHIP . . . 160

CHAPTER IX

CONCLUSIONS: GUIDING PRINCIPLES FOR THE PLANNING AND CONDUCT OF SUNDAY-SCHOOL WORSHIP . . 199

BIBLIOGRAPHY 204

CHAPTER I

INTRODUCTION

All the forces of social uplift and individual inspiration are the obvious concern of every one who claims the privilege of leading men Godward along the path of normal religious growth.[1] America, so long the land of risk and cure, is becoming the land of prophylaxis. The spirit of prevention has its religious and educational embodiment in the enlightened instruction of the child. The Christian God is no less compassionate in preventing than he is in forgiving sin. Indeed, have they not most need of forgiveness who, by sheer neglect of available knowledge, have let their children grow up in unhappy ignorance, hoping that a gracious God will mend the vessels *they* have marred in making?

There is a ministry of evangelism and a ministry of education; but it is the failure of the latter which gives occasion for the first. The true regeneration of society will never come until every child is led into the light of Christian manhood or womanhood, not by the path of moral or physical wreck or danger, but through the natural upbuilding and unfolding of a glad, free life, guided and inspired by the love of those who are privileged to be his teachers.

1. For an account of such forces, see the "Annual Survey of Progress in Religious and Moral Education," for 1913, by H. F. Cope, General Secretary of the Religious Education Association.

The significance of childhood in education has been more or less dimly realized from prehistoric times, but it is only recently that men have tried consciously to shape the life of the child so that what it thinks and does shall be brought into harmony with social needs. We no longer trust to a blind chance to bring the wayward boy to sober maturity, or the scatter-brained girl to the dignity of efficient womanhood. Instincts and desires and tendencies, it is found, do not educate without the appropriate materials for their satisfaction. Nor is it enough that there should be materials without instincts. We do not expect appetite to sustain health when there is no food to satisfy it; nor will the finest bread in the world keep alive a man who is dying of thirst. The teacher must know the pupil. He must know how his mind expands, unfolding first in one direction, then in another, much as the plant grows leaf and flower and fruit. What will the child do if let alone, and what can he be led to do if aided? What contribution to world history does society demand of him? What must be offered him as the materials out of which he is to construct a life, and how and with what effect are these means to be applied? Such questions as these we have come to ask regarding general education, with the result that our whole educational system is being transformed, indeed, revolutionized.[1]

The social significance of education is twofold.

1. Compare Thorndike, Education; Cubberley, Changing Conceptions of Education.

It looks backward over the experience of the race and seeks to embody in the rising generation what has been found of value. To use President Butler's phrase, education is "a gradual adjustment to the spiritual possessions of the race. . . . The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance." [1] While individual in standpoint, this sentence gives the basis of social control, as a conservative influence—conservative, that is, of all that is good in the past. By such a process each generation is brought under the control of the dominant motives and ideals and methods of society. It is social control, not through the exercise of political or police power, not through emotional appeal in oratory and crowd movements, but through the early formation of *habits* that correspond to the demands of the prevailing social mores.

From the other point of view, education may be thought of as a means of social progress and development. As Davidson puts it, "Education is conscious or voluntary evolution." And so far as evolution is conscious, it has a forward look. There is an adjustment to the future as well as to the present and the past. The inherited culture of the race becomes a means to higher racial culture consciously to be achieved, instead of an end merely of individual endeavor. That we have discovered the method of organic evolution does not imply

1. Butler, The Meaning of Education, p. 17.

that we are helplessly within the grip of mechanical powers and can do nothing to hasten or retard the slow and stately progress of the race. Rather does the discovery that we are within a process whose method is understood give us a means of control over the process itself. We may use the method of evolution to accomplish the social purposes which we have consciously set before us. And this method, as Davidson [1] says, is realized in education, which, by control of present conditions, achieves an adjustment to the conditions of the life to be.

All education is concerned with the individual's social efficiency and with his own satisfaction or richness of life—with conduct and appreciation. The individual and society are correlative, each the condition of the other and each the end of the other's life. The past, present and future individuals, who are in an eternal and ideal as well as an actual and temporal association, are the only conceivable objects of educational theory or ethical interest. Yet the individual, thought of apart from society, is an abstraction. When we deal with men, women and children we must think of them not as isolated, but as in some relation. The individual has been called a nucleus of relations. General educational theory recognizes the interdependence of men, and emphasizes their present relationships and duties as members of the State. Religious educational theory adds the conception of their mutual dependence on God and emphasizes their eter-

1. Davidson, A History of Education, p. 1. Cf. MacVannel, Outline of a Course in the Philosophy of Education, pp. 3, 4, 28, 43 ff., etc.

nal relationships and privileges as children of God. There is no absolute line of division between these positions. Both recognize that the individual as an end is gained through the individual as a means.

Indeed, the conflict between self and others, between pleasure and duty, is largely administrative, when one's view of life is dynamic. The educationist asks how he can produce the most perfect individual. And the answer is that the most perfect individual is produced only by his own activity in social relations; that efficiency in certain kinds of social conduct is one method of gaining and one method of judging character. He sees that in proportion as this conduct is socially directed and centered in the good of others, the individual grows toward the ideal character and is rewarded by satisfaction. It is the aim, therefore, of the educator, first, to get this conduct out of the individual, and, second, to make it deliberate, that is, ethical. He strengthens the social interest and inhibits the self-interest, in order that the child may gain that highest self-development which is the end and aim of life.[1]

The conscious aim of the individual must therefore be the service of all, the ideal of brotherliness. And this, in Christian ethics, is identified with the highest satisfaction. One can start from either end of the line,—but if he would save his life, he knows he must lose it; and if he lose his life, he knows he will save it. The reward of service is sonship.

1. Cf. Dewey and Tufts, Ethics, pp. 391–397; MacVannel, *op. cit.*, Chap. VIII.

The key to the proper balance between the tendency to "socialize" and the tendency to "individualize" lies in the word "freedom." The freeing of the individual consists in making habit his tool and not his master. He must be given the power to gain consciously chosen purposes, to organize his experience, not around external rules imposed from without, but around the values of life which he himself has weighed and selected. Education must give habits, but it must also cultivate attitudes. It must create the capacity to react with a fine sense of appreciation to all the intricacies of social relationship. Indeed, it is the *attitude* of a man which we most value. His acts give evidence of his sympathy, but it is his *desire* to sympathize that most comforts us. The act becomes for us the symbol of the attitude. So-called secular education seeks, among other things, to develop social attitudes needful in the relationships of men, in business, politics, recreation. Religious education, if it be Christian, strives for the cultivation of Christian attitudes. It makes for the growth of the broadest possible outlook on life. It is interested primarily in the associations which are permanent and universal, and it thinks of the individuals so associated as members of a permanent and universal family—the children of God.

In this country it is in the School of the Church that systematic religious education, of a public nature, is to take place. It is here that Christian attitudes must be developed, Christian purposes formed and the necessary habits acquired. The

day school gives twenty-five hours a week to its task. The Sunday school gives an hour and a half, or less. It is an important problem, therefore, to discover how this time can be most effectively used. The discussion which follows is an attempt to show how the assembly of the school, short and infrequent as it is, can become an effective instrument for the training of children in Christian attitudes and in Christian worship.

It is thus suggested that one function of the School of the Church, as an institution for Christian education, is to control its pupils so as to develop within them Christian attitudes. The next chapter attempts to show how worship, in the course of history, has come to be: A means by which a leader controls a group in such a way as to develop attitudes of social value; and an experience within which the members of the group may realize the largest social fellowship. Chapter III then points out how, in spite of the social and religious importance of worship, the significance of the Sunday-school service for religious education has not been generally recognized. In Chapter IV, the purpose of the Sunday-school service is made definite in terms of certain specific attitudes to be developed through efficiently controlled worship. This brings up the problem of the psychology of feeling. Chapters V and VI, therefore, indicate in a general way what the nature of feeling is and what place it occupies in education and in the experience of worship. The way in which services have been constructed and carried out in

accordance with the purposes and methods so far suggested is shown in Chapter VII. In Chapter VIII a few indications of the effects of these services are given, while Chapter IX attempts to formulate the results of the whole discussion in a few guiding principles for the planning and conduct of worship in the Sunday school.

CHAPTER II

THE SOCIAL FUNCTION OF WORSHIP

The origin of ritualistic practices is manifold. They have their roots in the primitive impulses and needs. The original springs of human activity supply the substance, as the environing conditions supply the forms of religious observances.[1] Food, sex, defense and play all contribute motifs for the accumulation of those social customs which we term ritualistic. But the form which these customs take is largely determined by the circumstances of human existence. The much quoted case of the Todas[2] of southern India shows how the prevailing way of satisfying the need for food through the raising of buffalo and the extensive use of milk products has given form to most of their ceremonials. In contrast with this, the ritual of the North American Hopis,[3] who live on the desert near the Grand Canon, is concerned with the interests of desert life—the raising of grain, the coming of the rainy season, and so on. Describing a rain-making ceremony among the Zunis of the South West, J. G. Frazer says, in part:[4]

1. Ames, E. S., Psychology of Religious Experience, Chap. III.
2. Rivers, The Todas.
3. Frazer, J. G., Totemism and Exogamy, Vol. III, p. 229, with bibliography.
4. *Op. cit.*, p. 235 ff.

"Each of the priests possesses certain fetishes, or sacred instruments, which he uses in his professional business. They are hollow reeds, some filled with water and others with edible seeds of all the kinds known to the Zunis. In one of the water-filled reeds there is kept a small toad which seems to thrive in its cramped quarters. . . .

"At a rain-making ceremony in winter the priest draws a picture of a cloud with pollen and meal on the ground and places the water-filled and seed-filled reeds on the picture. This is the most solemn part of the ceremony; the hearts and minds of all concerned are now filled with adoring wonder at these holiest of fetishes and with a trembling hope that the gods will thus be moved to water the earth. It is a supreme moment to the Zunis and has been compared by an eyewitness to the administration of the Holy Eucharist in the Catholic Church. Afterwards the priest with the assistance of a female associate consecrates a mixture of water, meal and a powdered root in a bowl, and standing up whirls a bull-roarer, while the associate whips the contents of the bowl into frothy suds symbolic of clouds, and another associate plays the flute. . . . Next the priest, laying aside the bull-roarer, dips two eagle feathers in the holy water and with it sprinkles the offerings. All night long the appeal to the gods is crooned in low, weird, yet musical tones."

But varied as are the origins and forms of ritualistic practices, they are alike in this, that they are all maintained for some more or less definite purpose. This purpose naturally varies with the conditions of existence, but the fact of practical intention, however hazy it may be, is always present. The ceremony may take the form of an actual participation in the practical process itself, as in the cases just mentioned.[1] Or it may be for the purpose of re-

1. Cf. also Sumner, Folkways, p. 123; Henke, F. G., A Study in the Psychology of Ritualism, p. 10.

moving some social taboo or overcoming "negative magic"; [1] or for overcoming distinctions which have grown up between the sacred and the secular, and so providing for intimate association with the sacred;[2] or it may be used in an educational way in initiatory rites, to inculcate the tribal mores in the proper emotional setting,[3] and so on.

Recent authors seem to have established the theory that religion and religious practices have grown up within and have emerged from the evolving social consciousness. The impulses which make a man religious are of course inherited, just as is his physique, but the form which his religious consciousness takes is moulded by the situations, physical and social, with which he has to deal from his childhood up. The steps in the development of religious practices can, for the most part, be referred to changes in the social matrix. And these changes, further, are due to the enlargement of a socially conserved experience, which is the product of the interaction between a changing environment and new, as well as changing, individual minds. Ceremony is a social reaction in a double sense. It is a group custom, and therefore prescribed for the individual; and it also has reference to other minds with which the worshiper is or is conceived to be in some relation.

In working out this theory of the social origin of religious practices, the place of the individual has

1. Ames, *op. cit.*, pp. 88 ff.
2. Durkheim, Les Formes Élémentaires de la Vie Religieuse, pp. 440 ff.
3. Durkheim, *op. cit.*, pp. 465 ff.

perhaps been under-emphasized.[1] The social consciousness seems sometimes to be given an almost personified significance, as though it could exist *per se*, somewhere else than in the individual mind. Rather must we refer back to the contents of the individual consciousness for an explanation of every change in the social consciousness. All variations, whether of body or mind, are in the first place variations of the individual, and may be by heredity or communication transferred to other individuals. Back of every custom and every change in custom stands the variant individual. But it may be here objected that, although individuals may be a determining factor in the birth of custom, yet no custom at its birth is religious. Rather must it acquire a social value, and by habit become associated with the furtherance of some social end, before it can be called religious; [2] and by that time the individual's initiating influence is lost in the greater force of social pressure. It is not to be supposed, however, that there is a certain stage in which there is only social custom, and then a later stage in which some

1. Irving King, for example, in The Development of Religion, Chap. V, in dealing with "The Origin of Religious Practices," is so intent on pointing out the social origin of ceremonials that the contribution of the individual is overlooked.

2. The following sentences from King, *op. cit.*, p. 82, may suggest how this takes place. "Thus of the Hurons we are told, '"their remedies for diseases; their greatest amusements when in good health; their fishing, their hunting and their trading; the success of their crops, of their wars, of their council; almost all abound in diabolical ceremonies." . . .'

"In all such cases, the religious practices, as they are called, are hardly above the level of practical expedients. Perhaps one reason why these simple ceremonies have been regarded as religious has been that they are quite like the genuine religious practices of a later stage of development. As certain of these values stand out and acquire greater prominence in the social consciousness, they become in so far religious, and the activities, which were before only practical expedients, are now transformed into religious ceremonials."

customs have been transformed into rites. It would hardly do to say that at any stage there were no customs which had become religious rites. The process of raising customs to the level of religious practice and the process of forming new customs go on at the same time. The new customs are ever furnishing material for the elaboration of rites. But how is this material selected? The variant individual must be the originating factor in this selection. He who holds the secrets of the mysteries can alone open the doors of tradition to welcome the new and the different.

But admitting for a moment the whole weight of social pressure as determining the general form of the ceremony, there is yet the control of any single instance of its observance to be accounted for. Where there are no calendars, no absolute dates, how can the beginning of a rite be fixed upon? Evidently some individual—either the religious leader of the group, or some one in the group who is more awake to the changes of the season, or more responsive to the passage of time—must supply the cue. Further, many ceremonies are not seasonal or regular at all, but have to do with accidental events such as birth, death, war, pestilence. Who starts these ceremonies? Some one must, and however much a slave to tradition he may be, yet is he for the time being the controlling factor in this ceremony.[1]

This is seen with especial vividness in such practices as occur in revivals. Disregarding for the mo-

1. That some kind of leadership is present is recognized by Ames, *op. cit.*, p. 71, but the significance of leadership is not traced out.

ment the influence of the official leader, we see that what "sets the thing off" is some more suggestible individual. It is true that he will do what the social consciousness expects of him—but the social consciousness may provide him with a variety of possible reactions. He may start by "speaking in tongues," or he may roll on the floor, or he may simply pass forward and repeat a formula. Whichever is done first the rest will do, so that, in a real sense, some individual may be said to control the practice at that moment.[1]

Such control is of course unconscious. It is itself a phase of crowd action. But not so the control which the *leaders* of the group exercise.[2] As soon as some one individual "comes to himself" and is differentiated as a separate personal consciousness, so that he can distinguish between his own ends and the ends of the group, and hence make consciously for the one or the other, then control becomes deliberate. In the case of the revival, the leader has a definite aim in mind and he uses such ritual or cus-

1. Cf. Davenport, F. M., Primitive Traits in Religious Revivals, pp. 50 ff., 225 ff., Chap. XII.

2. Le Bon, The Crowd, Book II, Chap. III, "The Leaders of Crowds and Their Means of Persuasion." Compare also the following from some unpublished lectures of G. A. Coe's (paraphrased):

"Religion is a group phenomenon, but it is influenced in most important ways by the variant individual. In religious societies an individual may be important because he either (a) Embodies in especial fulness the present life interest of the group (Shaman); or (b) Sways the group toward one of several such interests (Priest); or (c) Dissents from present interests or customs and modifies them (Prophet).

"The leadership of the Shaman is due to the fact that he relieves emotional tension in some crisis by focalizing the group-consciousness, and partly by leading to successful action. The leadership of the priest consists chiefly in maintaining and developing ceremonies, sacred literatures and education. The prophet seeks to return from conventionalized religion or religious decay to the source of religion. Ethical group action is sought, and this implies transfer of authority from the apparent compulsion of the automatic to deliberately approved ideals."

tomary religious practices as he thinks will get that result. And it is not very different in the case of some primitive ceremonial. The medicine man wishes to bring rain. He initiates the ceremony which is supposed to have rain as its effect. That the people also wish rain and want the ceremony does not detract from, but only adds to the extent of his control—he now holds the key to the satisfaction of their wants, and that is the secret of all permanent control.[1]

The fact that these practices are prescribed by tradition does not exclude the fact that the leader may use them for his own ends. This type of situation is usually limited to the affairs of a small group or even of only one person. It is commonly called magic. But it may take on larger proportions, and a small coterie of religious leaders may seek their own private ends through the control of public ritual.[2] To assert that some such private interest is involved in the control of ritualism wherever a leader is dealing with a "crowd" consciousness would need wide proof. That it is sometimes present, as the interest of either an individual or a single institution, is suggested by reference to some of the practices of the Catholic Church, to the work of Dowie[3] and Mrs. Eddy,[4] and some of the Mormon leaders.

1. Cf. Menzies, History of Religion, pp. 312–313, on the place of the priest in Roman ritualism.
2. Cf. Breasted, J. H., Development of Religious Thought in Ancient Egypt, pp. 307 ff., 363 ff.
3. Cf. John Swain, "John Alexander Dowie; The Prophet and His Profits," *Century*, Vol. 42, p. 933.
4. Cf. Powell, L. B., Christian Science, pp. 98–107.

As more and more members of the group become individualized, leadership must become ethicized, and the purposes of the leaders must more and more be guided by the ends which the whole group consciously sets before itself. At this point worship becomes democratized and leadership itself becomes a means by which the social will is expressed. Control is now truly social and can never again become purely individual. But that individual leadership is still needed in some form is a fact which grows out of the survival within men of the tendency to group themselves about a leader, and of the survival in society of forms of worship which depend for their observance on the presence and participation of a leader of worship. As long as worship remains a feature of group activity, it must involve some kind of leadership, whether independent or accountable to the group.

After describing the fundamental human impulses and showing by frequent illustration that "ritualism is built upon this native endowment," Henke proceeds to point out the place of thinking or attention in the formation of rites. It is in the shock of some crisis, where habit and blind impulse are no longer sufficient for adequate adjustment, that attention is born.[1]

The function of attention is to throw the individual back upon his resources, and to give him a chance to draw more widely from his experiences.

1. Henke, *op. cit.*, p. 21.

It is at this phase of development that the end sought is "brought into consciousness" in the form of an idea. When the objects of instinctive endeavor are thus made the ends of conscious action, two worlds are born—the world of self and the world of values. Each individual comes to feel in his own consciousness a distinction between himself and his surroundings. The self dissatisfied is contrasted with the self conceived as satisfied. Present need or desire is defined in terms of a future satisfaction to be gained from the external world. When an ideal satisfier is made the object of effort, "evaluation" begins as a type of mental action.[1] Purpose and choice become factors in human development. Certain of these values which are the common possession or desire of the group, gather around themselves group actions, born of ancient custom. Such of these activities as have acquired a peculiar significance from their relation to the social welfare form the body of religious ceremonial, which, in its modern form, is "public worship." The development of religious ritual is thus seen to have a double aspect—the evolution of values and the evolution of practices.

The factors which enter in to alter forms are many. The variation in the individual has already been mentioned. As long as thought is uncritical, unscientific, these variant forms usually appear as additions to or elaborations of the ritual. The

1. Cf. Coe, "Religious Value," *Journ. Phil. Psych. Sci. Meth.*, Vol. V, No. 10, 1908.

development is therefore in the direction of complexity, as is illustrated by the religious practices of the Hebrews after their settlement in Canaan. The consequence of this tendency is to put ritual more and more under the control of an individual or a special class, whose special function it is to know and conserve the accurate forms of worship. No change in the social consciousness is needed to account for such accretions to the ceremonies.

But, as Henke has illustrated,[1] there is a close relation between changes in the social consciousness and the practices of religion. These he divides into five classes, and the influence in each case is seen to be one of criticism and *elimination*. (1) Crises; for example, transitions from one type of life to another. The ceremonies of the nomads fall into disrepute when they take up agriculture (The Hebrew cultus an exception). (2) The religious genius actually opposes and reforms current religious practices. (3) A great change in fortune—calamity or vice versa. (4) The rise of scientific explanations and mechanical notions.[2] Exorcism becomes unpopular. (5) Complete socialization of the universe. The god becomes rational and social. But the influence of these forces on ritualism is not so direct as the more primitive variations noted above. The second type mentioned, the prophetic reform, may indeed result in direct change from individual influence. But this change is of no social consequence unless it is accompanied by a

1. Henke, *op. cit.*, Chap. VI.
2. See page 21 note 1.

change in social valuations. And so with all the other changes. They are the consequence of evolutions of value. Things once thought worth while are no longer striven for. The ceremonials grouped around such values therefore cease to keep any hold on those for whom these values no longer exist. Much of the symbolic ritual of the Catholic Church, for example, was dropped by the Protestants because of the attacks of the Reformers on the things symbolized.

The forms of religious practice are thus seen to be determined as much indirectly by the evolution of value, as by the more direct elaborations already described.

Through these changes in ritual the fact of ritual itself gradually comes under observation and criticism. It, too, is rationalized as in some forms of Christianity, or in some secret societies. Whereas formerly only the leader, if anyone, recognized the real nature of ritualistic observance as affecting not the gods but men, so now the whole group comes to regard the rites as a means of changing men, that is, of social control. Such is the use of ritual in the Greek letter fraternities and similar societies. The effect of the rites upon the neophyte is well recognized by the group. Again, the ritual of legal procedure has been carried over from the time when religion and law were not separated. It no doubt assisted in preserving respect for authority and in securing order. Under the influence of democracy it is gradually being simplified or elimi-

nated. The flag drill held in our public schools is another case in point. It is definitely planned so as to develop allegiance to the country.

It is thus seen that changes in value are a large factor in the determination of form. What, then, controls the changes in value? On page 18, referring to Henke, these changes were ascribed to developments of the social consciousness as classified under five heads. To go still further back and attempt to discover the sources of this movement in the social consciousness would more properly be a study in sociology. But perhaps we can go far enough to see that here again the individual is a moving factor. This was noted by Henke specifically in the case of the religious genius, who directly reforms the interests and ideas of the group. The difference, however, is one of the field of operation. The scientific genius, the mechanical inventor, the great warrior, are also creators and destroyers of custom. And in a lesser degree, so are all original minds. This is true especially where the typical social reaction is that of the crowd. Here the most suggestible leads, and so far as the crowd possesses a variety of possible reactions, what they do is determined by the kind of value in which the most suggestible member of the group is interested. He sets the pace, not only for acts but for the objects of activity, so far as choice is possible. This is most clearly seen in the fashions of the day. Every fashion is started by someone, and its spread is due to the fact that a value is now attached to something

previously regarded as valueless, or not even thought about at all.[1]

But through the increase in the number of well-developed individuals, the crowd reaction becomes gradually transformed into or supplemented by ethical group reaction. Values then become less and less matters of suggestion, and are more and more dependent upon reflective thinking on the part of all the group.[2]

The presence of reflective thinking leads to the inclusion of the values themselves as an object of criticism. The contrast between the self and the future satisfaction sharpens the sense of self. It is found that some things satisfy and some do not. So far as reflective thinking is present, a choice must be made between such things as give more or less satisfaction. And the basis of choice is always the Self. Only those values therefore can be ultimately sought which, to use Professor Coe's terminology, are adequate, permanent, and unified, which minister to a complete, unified, and permanent self.[3] To such a state of mind as is in the act of seeking these values, Coe has applied the term "religious." And the mental process plus the accompanying expressions, practices and symbolism would be called Religion.

1. It would be interesting at this point to consider the extent to which social valuations follow the progress of *ideas*, especially those of science. This is suggested in Chap. VIII of Henke's book, on the "Survival of Ritualism." And it should be noticed that these new ideas are the products of individual thinking, which suggests a still further possibility for the individual control of ritual.

2. Cf. Le Bon, The Crowd, Book I, Chap. I; Book III, Chap. V. MacDougall, Social Psychology, pp. 86, 87, 96 ff. 248 ff., 298 ff., and Chap. VII and VIII. Also Davenport, *op. cit.*, Chap. VIII.

3. Article, "Religious Value," cited above.

In Worship, as an expression of the religious state of mind, the highest values are symbolized and sought. They are here brought clearly to consciousness and renewed in vitality. Worship thus becomes a means of social control, for it serves to cultivate and revitalize in the individual the appreciation of objects which in its best moments society has come to regard as of the highest value.

But worship may be a factor in social progress as well as social control. A natural consequence of the nature of the religious consciousness and its means of renewal is that it becomes or may become through its forms of expression, a means of inspiration for practical effort. And this in two ways. In the first place, as new items of experience are lifted into consciousness out of the milieu of custom; as new habits of life develop; as new attitudes to life and new ideas emerge; these come to be considered from the point of view of the supreme value, personality. If thought worth while, they are taken over into the religious consciousness. A generation ago the preacher with the "social message" was frowned upon by the respectable churchgoers. To-day the churches are coming to stand squarely by a social gospel. The new thinking on social subjects has found its way into hymns and creeds. The social message has gradually been linking itself up with all the other themes of religion, and has been gathering to itself all the moral support that is gained for any cause to which public

allegiance is pledged in the serious moments of worship.

Thus a tremendous impetus may be given to a movement of thought. It becomes linked up with other worthy ends of life. Its fortune is cast among the more sacred and precious desires which have already been symbolized in the ritual. All the most powerful motives of human nature may thus be enlisted to reinforce it.

In the second place, the experience of worship itself, with its elevation of idea and feeling, its contemplation of the best in life, is a state of mind which is pregnant with fresh effort in new directions. New levels of moral control are attained. New ideas are grasped and new causes espoused. The will of the individual, perhaps weak and ineffective by itself, is reinforced by the purposes of others. The broken resolve is once more taken up into its place in an organized life-purpose, which worship recreates.

The great objects of life demand, further, continually new means for their accomplishment. And so far as existing forms of experience, whether in science or politics, or anything else, furnish possible means for forwarding the larger interests of life, these forms are given new impetus for development and application. A pleasing illustration of this is seen in music, which has reached its noblest achievements in its endeavor to minister to religious needs. Indeed, at its earliest stage, music was inseparable from the cultus. It either grew out of other forms

of ritual or was soon adopted by the devotee and used to advance the ends of religion. Or compare with this the interest in therapeutics. The Shaman was at first both physician and religious leader. The shrine of Aesculapius was a hospital. The attraction of Lourdes was and still is its claim to cure disease. "Physician of the soul" and like phrases, Christian Science and other forms of mental healing, all bear witness to the intimate association between religion and medicine. And most interesting of all is the modern campaign for health, especially in relation to the eradication of tuberculosis, which is being undertaken largely at the instigation of the churches.[1]

In suggesting some of the ways in which changes have been brought about in the forms of worship and in the values sought we have so far treated worship as a means. There is one other aspect, however, which must not be overlooked. It will be remembered that on page 11 it was noted that ritualism is social in a double sense. Not only are rites socially prescribed, but they are directed or addressed toward other minds, that is, to social beings like ourselves. In some cases at least, as perhaps in the early semitic religious feasts, the occasion of thus conferring with the social object of the rites may have been simply that of fellowship.[2]

1. Graham Taylor, in an article in *The Survey* for Nov. 23, 1912, says that among "1012 social workers recently tabulated, 92% of those connected with associated charities, 88% of those connected with social settlements and 71% of all others are church members."

2. Smith, W. R., Religion of the Semites, and comments of Ames, *op. cit.*, pp. 122 and 131.

But with changes in economic conditions such as might have been brought about by scarcity of food or of rain or by pestilence, this simple fellowship became transformed into an attempt to conciliate or influence the gods in order to restore prosperity. It is only as the gods have gradually become socialized that this value of ritualism as a communion with spiritual beings is realized in full. Here worship is sought not for practical control over the necessities of life, but for its own sake as a value complete in itself, as an end and not a means.

From valuing things—food, successful competition, sex relations, and so on—men progress to the point where these ends of life become only means to more sublimated forms of satisfaction. Human fellowship, at first perhaps a means of defense or of gaining a food supply, is found to be enjoyable in itself. Thus ends and means change places. So also communion with gods, once carried on as a means to mundane control, becomes an end in itself, a thing altogether desirable for its own sake. This transmutation of value would occur even on Leuba's assumption that the gods are only conceptual entities. The consequences of such a conception of the function of worship seem to move in two directions, according to the character of the god-idea. On the one hand, where the conception of deity continues monarchical, the ritual tends to refinement and complexity and high symbolism, as illustrated in the three branches of the Catholic Church. The forms become a matter of pride and are preserved

intact for their esthetic value. Here the original value tends to be merged in the form and to disappear. On the other hand, where the vital element in the thought of God is the idea of companionship, ritual becomes simplified, tending toward the experience of worship as it is found among the Quakers.[1] Here the original form tends to be merged in the value and to disappear, leaving nothing but the experience of fellowship with God.

Religion is not concerned with this or that or any nameable value, but with all values; for religion is a movement of the mind within the whole field of values, which, as Coe puts it, revalues and unifies them all in the light of a progressing personality. At first thought it might be said that this merely makes personality the value which religion specifically seeks. But it is perhaps fair to say that personality is not simply a value, but is that in which all values subsist. It is not an end but a process, which is inclusive of all values; and religion is that aspect of the onward movement of personality which is seeking the highest "permanent, adequate and unified" values. It is no great step in the logic of the heart to say that personality, being itself social, seeks as

1. Cf. the article "Friends" by Isaac Sharpless in the New Schaff-Herzog Encyclopedia of Religious Knowledge. Speaking of the worship of the Quakers, he says, " . . . Highest of these (religious acts) is the direct communion of the soul with its Maker and its Lord, in rapt devotion, in thanksgiving and prayer. But there are services, in these hours of silence, adapted to every degree of religious experience and every serious mood of mind. . . 'Sometimes a light surprises' the humble worshiper; his thoughts are led on and upward by a higher Power; new meanings of texts flash upon his mind, a new illumination is given to the path of duty, and in answer to the prayer breathed forth by his inmost soul he feels conscious of a closer union with God, and strengthened for his future warfare with the world, the flesh and the devil."

its highest end the fellowship of other personalities. And worship is one way of finding this fellowship in its most satisfactory form; for it includes the fellowship of both God and men.

We are thus led to the conclusion that worship as a phase of religious experience has served a manifold function. As is clearly brought out by Coe, King, Henke, Ames, and others, it originates and develops as a means of ritualistic control over the necessities of life, a means of attaining what are conceived to be the highest values. As the sense of self expands and deepens, these values are thought of in terms of personality and are consciously sought through the mediation of religious ceremony. Here ritual becomes a means of social control, as exampled in the savage and civilized (?) rites of initiation. Further, religion, as it finds expression in worship, contributes a moral and intellectual and esthetic stimulus and becomes thereby a means of social progress. Finally, by bringing together minds of like ideals and common interests, in the presence of a socialized God, worship provides a larger social fellowship, including fellowship with the Divine Being. Worship is thus not only a means but an end in itself—a means by which all values are harmonized and conserved and illuminated, and an experience within which the human soul may find its deepest satisfaction.[1]

1. A good illustration of the tendency for appreciated values to be embodied in ritual is seen in the adoption of a service of worship in the Sunday meetings of the Ethical Culture Society. Their moral interests have gradually become transformed into religious interests, and the forms of religion have been employed to give expression to ethical aspiration.

CHAPTER III

THE NEGLECT OF WORSHIP IN THE SUNDAY SCHOOL

Worship, then, is a means by which a leader may control the social experience of a group so as to conserve and develop social values. One would naturally expect, therefore, that worship would be intimately associated with other forms of social control such as education. It will be remembered at once that the earliest forms of formal education were not distinguished from instruction in ritual. Ritual was the only means of practical control. It had consequently to be taught, and the teaching was sometimes concentrated into a few days or weeks of Initiation Rites at the period of adolescence.[1] But as other methods of dealing with nature grew up, education drew away from its religious limitations. Yet so far as it was intellectual in character, it was still dominated by religious interests. It is only in recent years that the two forms of social activity, religion and education, have become, anywhere, almost wholly separated; and this separation has perhaps been to the detriment of both church and school. Our present effort to bridge this gulf is called Religious Education. In the splendid endeavor of the present age to provide each younger

1. Cf. Webster, Primitive Secret Societies, Chaps. III and IV.

generation with the ideals of life and the means of realizing them, worship, as a means of growth in the appreciation and control of the highest values, has been neglected. And religious education, in its attempt to restore the religious attitudes to their proper place in the development of the child, has been almost as remiss in the use of, or abuse of, the experience of worship. Surely, as an experience of the highest social fellowship, it should take a prominent place in any large scheme of education, both as means and as end. How much more is it an essential factor in that branch of educational practice which deals especially with a child's spiritual relations, with the cultivation of religious attitudes, with the achievement of Christian manhood and womanhood! And should not the Sunday school, as the primary public agent in the religious aspects of education, count it among its most sacred duties to train its children in and through the experience of worship?

That the service of worship in the Sunday school has not been given any significant place in religious education, is clearly seen by an examination of the discussions of the subject as they appear in recent books on Sunday-school organization and management. A brief review of some of the best of these discussions is here given in order that we may have before us the present state of theory with regard to Sunday-school worship.

One of the first among the more recent books on the Sunday school is that by Amos R. Wells, "Sunday School Success,"

which came out in 1897. Typical of the attitude of all too many Sunday schools toward the service is the following paragraph, which begins the chapter on The Superintendent's Chance. "At the opening of the school the superintendent hasn't half a chance; at the close he has a large chance—as large, in fact as he is. At the opening the superintendent is merely (!) a master of ceremonies to usher in the work as buoyantly as possible; at the close he is a teacher, the high priest of all the teachers." And so his function in the service of worship is nil; for the purpose of the assembly is to get one last whack at the pupils before they go home! Other chapters include suggestions equally inapplicable to the spirit of worship, though recognizing certain instructional ends. For example, the prayer at the close of the session "rivets the lesson on the week to come."

A very suggestive chapter on The Function of a Sunday School Ritual appears in Burton and Mathew's "Principles and Ideals for the Sunday School," published in 1903. There the use of worship as a means to a definite end is clearly brought out, as these sentences will show: "The religious feelings need cultivation and education as truly as the mind requires religious instruction." "While the teaching hour makes its chief appeal to the mind, the ritual service has relation chiefly to the cultivation of the emotions." "What, then, are the feelings which the Sunday school ritual should seek to cultivate? We answer: reverence, adoration, love, penitence, aspiration, hope. Central in the whole service must be the aim to bring before the mind the thought—a true thought—of God in the perfection of his holiness, in the infinitude of his love and mercy." And then follows an outline of the means to this end, chief among which is placed reading from scripture; with help from hymns and prayers. The service should be dignified, cheerful, sincere and flexible, adapted to the various needs of different ages and social situations, and so organized that all may share in it. While this treatment is hardly adequate, considering the importance ascribed to the service in the beginning of the chapter, (only eight and a half pages out of a book of 207 pages) still, some of the fundamental principles are at least touched upon.

In 1905 Marion Lawrance published a book, "How to Conduct a Sunday School," the product of many years of experience with all the problems arising in the administration of a large school in Toledo, Ohio. In Chapter Four, The Sunday School in Session, he takes up the subject of the service of worship. The chapter is full of practical suggestions as to how to run off a service without delay or friction. All the machinery is accurately described, and a sample program is given. But there is no hint as to what this complicated procedure is all about or what it is intended to accomplish. That his method will arouse school-spirit is not to be denied, but a service of worship, to be truly successful, must do more than that.

Henry F. Cope, General Secretary of the Religious Education Association, published in 1907 "The Modern Sunday School in Principle and Practice." In the chapter on Program the question of the service is discussed. It is most interesting to note that in his school there is to be no real individual leadership of worship, as the following paragraph shows: "The general form will be adopted by the officers of the school; the items for each session will be selected by the officers who will have charge of the school or a division of the school. The superintendent, therefore, will have his hymns, references and all other details chosen and set down before he comes into the school room." Thus is responsibility for the service divided up among a number of persons. But the necessity of cultivating feelings of worship and aspiration is recognized in the caution to make the service reverent. Other characteristics are: varied, unitary, bright, suited to each special division, and so on. Emphasis is placed on the need of naturalness, idealization and full expression. The advisability of having the elementary and secondary grades meet in the church for worship is suggested, but the possibilities of this plan in the way of promoting the spirit of worship are not made as much of as they should be.

In 1912 Cope published another book entitled "Efficiency in the Sunday School." In this later book he advances somewhat from his earlier position. The value of worship is described as enhancing the school-spirit, especially in the singing of the hymns.

The prevailing type of Sunday-school song is justly censured for its lack of both music and thought. The educational possibilities of the program are touched on and they are now made to depend on the careful planning of the service by the superintendent.

In 1909 G. W. Mead published his "Modern Methods in Sunday School Work." His explicit interest is the revival of the teaching function of the church, yet he clearly states the fundamental need of religious exercises for the primary and other grades "for the cultivation of the spirit of worship and for the inculcation of Bible teaching; the one being accomplished through the education of the emotions, the latter through the instruction of the mind." But beyond stating the general purpose of the service, nothing definite is given concerning its specific functions or its instructional ends.

G. A. Coe, in "Education in Religion and Morals," 1909, writes as follows: "Finally, as the purpose of the school is that the child shall grow in spiritual life, all the technical aspects of teaching should be warmed and vitalized by the teacher's own sense of God's presence. So also, the act of acquisition on the part of the pupil should be associated with worship and with active service of one's fellows. Is it not time, for instance, to cease holding opening and closing 'exercises' and to substitute therefor opening and closing worship in name and in fact?" His further comments are devoted to the relation of the children to the church service.

In the many other books on the Sunday school which have appeared the matter is either intentionally avoided or handled inadequately.[1]

The following brief summaries or quotations of magazine articles and committee reports show that while now and then some have got hold of a single

1. Cf. the following: Trumbull, H. C., Yale Lectures on the Sunday School, 1888; Vincent, J. H., The Modern Sunday School, 1900 (revised); Sheldon, W. L., An Ethical Sunday School, 1900; Haslett, S. B. The Pedagogical Bible School, 1903; Smith, W. W., Religious Education, 1909; Meyer, H. H., The Graded Sunday School in Principle and Practice, 1910; Harker, R. C., The Work of the Sunday School, Frost, J. M., The School of the Church and Smith, W. W., The Sunday School of Today, of 1911.

vital point in the theory of Sunday-school worship, no one seems to have grasped the whole significance of the exercise. The most distinctive contribution of each writer is italicised.

In *Religious Education*, Vol. I, p. 169, a symposium of four short articles on Giving Educational Value to the Devotional Exercises of the Sunday School is printed.

1. Lester Bradner. The threefold object of the devotional exercises is given as "(1) The formal opening of the school. (2) *An act of worship for the school.* (3) An opportunity to give needed notices and directions to the school. In certain cases, time permitting, a fourth object may be added, that is, to give some short instruction."

2. Lester B. Jones. "The purpose of worship in church or in Sunday school, by child or by man, is the establishment of a direct personal contact between the individual and his God, and the resultant adjustment of the individual's life to God's ideal of that life."

3. Mrs. B. S. Winchester. The purpose of the opening service is the cultivation of the attitude of reverence and worship. *Suitable themes should be employed to guide the selection of hymns, prayers and responses,* such for example as The Happy Life, God is Love. *It should be real worship* and the practice of hymns should be avoided when possible. "To recapitulate: Helpful features in making the opening program of value in the work of Religious Education are these: Continuity in time, coherence in thought, use of Biblical passages and hymns which are within the range of experience, repetition to the point of familiarity, but variety in theme and treatment, and best of all *the co-operation of all, officers, teachers, pupils, in the act and attitude of worship.*"

4. Tyler E. Gale. The service is for education in both the forms and spirit of worship, *yet must the service be the true expression of the child's worship.*

In the Proceedings of the Third Convention of the Religious Education Association the Report of the Committee on Worship

in the Sunday School suggests many practical points on method. Nothing definite is said concerning the purpose of worship in the Sunday school. The "ideal" order seems to be the following: Opening sentences, Hymn, Bible Reading, Prayer, Hymn. It is thought that the service should be the closing and culminating feature of the school session rather than a means of introducing the lesson hour.

Of considerable significance is the address of E. I. Rexford delivered at the Seventy-Fourth Convention of the International Sunday School Association, Toronto, 1905.

Respect or reverence, as the feeling which accompanies the recognition of superiority or worth in others, is to be developed gradually through the imitation of others who are sincerely observant of the forms of worship, and by a hearty personal participation in these forms and modes of expression. *The child learns to worship by worshipping.* And, further, which is also important, "*actual participation in the devotional exercises of the school tends to develop an attitude of mind and heart favorable to religious impressions.*" "The feeling of gratitude to God will be developed and strengthened by expressing that feeling in prayer and praise." Thus Rexford carries the subject further than anyone so far quoted.

The most significant account of Sunday-school worship is that of R. M. Hodge, in *The Biblical World,* Jan. 1906, p. 42. He discusses the Organization of Worship, the ideas to be expressed and the material to be employed. The need of actually worshipping in order to learn to worship is put very strongly as well as the need of explaining the forms used. But he insists that the preparation for worship shall be undertaken separately from the worship itself. "Drilling in music or explaining subject matter distracts attention from adoration to the mere mechanics of worship." Warning is given against the danger of paganizing worship by making it the awesome adoration of a potentate. The need of expert musical leadership is emphasized. The ideas used in the worship should always be *true* for the children and involve no mental reservations. Further, the ideas should be important. The worship should be addressed to God, but it

should bring out both the individual and the social aspects of Christianity. The ideas should be adapted to the various ages represented. The Primary, Junior and Senior departments might well meet separately for this purpose. Finally, "every literary and musical composition employed in Sunday-school worship should be a masterpiece."

The lack of material on our subject is surprising, especially where one would most expect to find an abundance, namely in the literature of religious education. Outside of articles on music in the Sunday school, only one article is given over wholly to the subject in the magazine of the Religious Education Association. Only one paper appears in the reports of its conventions; no book is announced by it as dealing exclusively with the subject; and only three or four books seem to regard it as of sufficient importance to mention at all.

Before attempting to make our own reconstruction of the purposes and forms of worship, it is perhaps advisable to present a few illustrations of how the lack of an adequate theory of worship has affected current forms of services for the Sunday school. The following are chosen at random from Sunday-school texts which have had recent currency. An examination of these will show how for the most part neither the subject matter nor the form is suited to the cultivation of a spirit of worship, nor adapted to the intelligence and interests of the children.

THE ILLUSTRATED BEREAN LESSON QUARTERLY

Vol. XIII, No. 2

1. Silence
2. Responsive sentences:
   - SUPERINTENDENT. Blessed are the undefiled in the way, who walk in the law of the Lord
   - SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart
   - SUPT. They also do no iniquity, they walk in his ways
   - SCHL. Thou shalt command us to keep thy precepts diligently
   - SUPT. O that my ways were directed to keep thy statutes!
   - SCHL. Then shall I not be ashamed, when I have respect unto all thy commandments
   - ALL. I will keep thy statutes
3. Singing
4. The Ten Commandments or the Apostles' Creed
5. Prayer, followed by the Lord's Prayer in concert
6. Singing

JUNIOR DEPARTMENT PROGRAM

Order of Service Number Twelve

To go with the Junior Text-Book of the International (Graded) Series

1. Chord on piano to signalize the beginning of the session
   Class study of fifteen minutes on the Correlated Lesson
2. Song of worship without words
3. Worship
   1) Recitation in concert of the Junior motto:
      Be ye doers of the word and not hearers only
   2) Invocation
      Jesus, our Lord and Saviour, thy words are full of truth and grace, for thou didst speak as never man spake. Wilt thou speak to us through thy word today, and help us to be doers of that word today and always. Amen.

3) Responsive Service, The Beatitudes
4) Hymn, Jesus, Saviour, Pilot Me
5) Prayer Service
Subject for silent prayer suggested by superintendent, teachers or pupils
Silent prayer
Sentence prayer by the superintendent, repeated by teachers and pupils

4. Business. Offering envelopes, attendance cards, etc., prepared
5. Fellowship Exercises
6. Bible Drill, conducted by the superintendent
7. Offering Service. Text and Prayer
8. Hymn

PILGRIM SERIES

International Uniform Lessons
Vol. XXVII, No. 3

Suggested Program

A. OPENING WORSHIP

The Days of Toil and Strain

I. The Call to Worship

(The instrument will play softly the strains of the first hymn, at the sound of which all will be silent)

SUPERINTENDENT. The hour cometh and now is when true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth

SCHOOL. Where two or three are gathered together in my name saith the Lord Jesus, there am I in the midst of them

(At the chord the school will rise and sing)
"Laudes Domini" (When morning gilds the skies)

II. Meditation and Prayer

SUPERINTENDENT. The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit

SCHOOL. See that none render evil for evil; but always follow after that which is good, one toward another and toward all

SUPT. Rejoice always; pray without ceasing; in everything give thanks

SCHL. For this is the will of God in Christ Jesus

SUPT. If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him

SCHL. But let him walk in faith, nothing doubting

PRAYER (Closing with the Lord's Prayer in unison)

III. Adoration

SUPERINTENDENT. God, who commanded the light to shine out of darkness hath shined in our hearts,

SCHOOL. To give the light of the knowledge of the glory of God in the face of Jesus Christ

SUPT. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not of ourselves

SCHL. Not looking each of you to his own things, but each of you to the things of others

SUPT. Have this mind in you, which was also in Christ Jesus

SCHL. Who, being in the form of God, counted it not a prize to be on an equality with God

SUPT. But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men;

SCHL. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross

ALL. Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow, of things in the Heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father

Hymn, "Maryton"

(O Master, let me walk with Thee.)

B. INSTRUCTION

1. Review, Catechism, or other concert work—at the option of the superintendent. (Not to exceed five minutes)
2. The Lesson Read. (If desired, responsively or in unison)

3. The Lesson Taught
4. Review of present or previous lesson. (Pastor or Superintendent)

C. BUSINESS

The offering; reports, announcements; distribution of papers, etc.

D. CLOSING WORSHIP

Hymn, "Benediction" (Saviour, again to thy dear name we raise)
Supt. and Schl. in unison, "The Lord bless us and keep us, etc."

Certainly in such mosaics of scriptural echoes any plan or purpose of instruction in or through worship does not stand out conspicuously, although the headings, Call to Worship, Meditation and Prayer, Adoration, Instruction, might lead one to expect something of the sort. It is hard to see how a program like this or like the one on page 36 is to inspire a ten-year-old with a spirit of reverence, or guide him in the development of religious feeling.

Not very different in character is the following program from the Bible Study Union Lessons:

BIBLE STUDY UNION LESSONS
Progressive Quarterly
Vol. XVIII, No. 1.

Opening Service—First Quarter

The opening service is made brief in order to give as much time as possible to the study of the lesson, which is the principal work of the Sunday school

1. Service of Song
2. Responsive Reading and Hymn (School Standing)

SUPERINTENDENT. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace
SCHOOL. That bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

SUPT. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem

SCHL. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God

SUPT. And there were shepherds in the same country, abiding in the fields, and keeping watch by night over their flocks

SCHL. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid

SUPT. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people

SCHL. For there is born to you this day in the city of David, a Saviour, who is Christ the Lord

SUPT. And suddenly there was with the angel a multitude of the Heavenly host praising God and saying,

ALL. Glory to God in the Highest, and on earth peace among men

Hymn—Love Divine, all Love excelling

3. Prayer, closing with the Lord's Prayer in unison
4. The Scripture reading for the day. (See Lesson)
5. Announcements
6. The Lesson

But it is more hopeful to see the improvements in the service offered with the more recent Completely Graded Series:

BIBLE STUDY UNION LESSONS
Completely Graded Series
Vol. XXI, No. 3.
Order of Service

1. Silence
2. Opening Hymn: "In Heavenly Love Abiding"
3. Responsive Reading: Psalm 103: 1-5, 13–19

4. Prayer, by the Superintendent
5. Announcements
6. Lesson Study
7. Closing Hymn: "Work, for the Night is Coming"

Yet even this service is manifestly barren of vital purpose other than to start things going in the customary fashion.[1]

1. Of considerably higher order are such services as appear in Hymns of Worship and of Service for the Sunday School, the latest Methodist Sunday-School Hymnal, the Universalist Sunday-School Hymnal and in Scripture and Song in Worship by Shepardson and Jones. But in none of these is the function of the service of worship explained, nor are the orders as well adapted as might be, either in form or content, to the spirit of worship.

The orders of service here given are typical of or better than those used in the great mass of schools over the country. In contrast with these the reader will of course call to mind exceptional programs of power and distinction which he has found in use somewhere. Compare, for example, the following satisfactory order of the Center Church School, New Haven:

Prelude by Orchestra
Opening Sentences, by the Leader, closing with
Leader: O Lord, open Thou our lips
School: And our mouth shall show forth Thy praise
Hymn of Praise (Stand)
The Invocation (Stand) School repeats in unison a common prayer, (From *Hymns of Worship and of Service*)
The Lord's Prayer
Hymn (Stand)
Responsive Reading of Scripture
The Ascription of Praise—The "Gloria" (Stand)
Prayer followed by
The Response, by the School, from the same book. (No. 2, p. 10)
Intermission for the preparation of attendance and offering envelopes
The Reception of the Offering
Leader: Take ye up from among you an offering unto the Lord.
Whosoever is of a willing heart, let him bring it.

Leader: For Jesus said
School: It is more blessed to give than to receive.
Freely ye have received, freely give.
Offertory Chant (Evening Hymn)
Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned.
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. Amen.
Hymn (Stand)
The Teaching of the Lesson

Orchestra
Hymn (Stand)
The Words of Aspiration, in unison, Psalm 121
Closing Prayer
Silent Prayer
The Benediction, in unison
The Lord bless us and keep us, etc.

But it may be objected that a bare outline of the service is not sufficient evidence against its value. A few observations of the exercises as they are actually carried on in modern schools have therefore been collected. The following questions concerning the services were put to students in Union Theological Seminary who are now in Professor Coe's course on the Sunday school, and who have been making careful investigations of the methods of different schools, in connection with this course.

School of what Church?
Denomination?
Place?

1. Is there a spirit of worship?
2. Is instruction or training in worship aimed at?
3. If not, is there *any* definite purpose?

Forty-one students reported on fifty-one schools, no two observing the same school. These schools were distributed among eleven denominations, in thirty-one places, in nine states. Nineteen schools were in Greater New York. The character of the schools ranged from some of the larger ones in New York to the "way back" country schools, which latter were by no means the only offenders in matters of worship.

To question one, Is there a spirit of worship? 19 answered a certain "No"; 15 reported it as not clear; 4 considered it present but limited; 13 were sure of its presence. That is, in only 13 out of the 51 schools visited did the opening service seem to stir or exhibit a spirit of worship.

With regard to question two, Is instruction or training in wor-

ship aimed at? 17 answered negatively; 11 found it not evident or definite; 4 thought it was partially sought; 17 answered "Yes." That is, in only 17 out of the 51 schools was training in worship apparently attempted.

In the case of some other purpose than that of worship or training in worship, 15 found none present and 22 detected some kind of purpose. Of the latter, 8 stipulated purposes, as, for example, to preserve custom, to gain order, to make announcements, to get started, to learn the books of the Bible, or the words of hymns and psalms, or to learn Bible stories.

These results are thoroughly borne out by the personal observations of the author in this city and elsewhere, and by those of Professor Coe and of Miss Margaret Slattery, who confirm the opinion that most of our school services, whether conducted according to the prescribed orders or not, are without vital purpose, and without a spirit of worship. For the most part they are not orderly. The hymns are often undignified, the prayers wandering, the general tone one of indifference, relieved occasionally, because of the personality of the leader, by an accidental success.

This brief review of the literature about worship in the Sunday school, the examples given of programs now in use, and the results of the observations of the actual conduct of services, have perhaps made clear the need for further thought and experimentation in this field.

CHAPTER IV

THE PURPOSE OF WORSHIP IN THE SUNDAY SCHOOL

Within the experience of worship, as in the ordinary experience of fellowship with friends, the individual is often in a mood which makes it easy for certain mental changes to occur. Certain ends may be sought through worship which depend for their attainment upon the state of mind natural to this experience. These ends are subjective rather than objective. They concern the control of the environment only indirectly, through the control of the self. They include the illumination of all the values that are socially sought, whether esthetic, intellectual or moral. Ideas and ideals are mediated in worship.[1] Worship must serve for instruction as well as training in order to be effective. Our ideas of God, of destiny, of human relations, are clarified and elevated. They are here given a concreteness and vivid reference to reality without which it is not possible to associate them with emotional dynamic. However independent of religion art may become, yet in some kind of an experience of free contemplation art may find its highest inspiration; and it will use its own products to assist in winning the attitude of mind in which artistic crea-

1. See Chap. II and VI. Cf. Hocking, Meaning of God in Human Experience, Chap. XXIV, "Thought and Worship," esp. pp. 350 ff.

tivity is inspired.[1] And art, too, by lending harmony and beauty to a service of worship, will minister to the mood of reverence within which moral attitudes are reinforced.

From our previous discussion it appears thus that every service in the Sunday school has or should have two purposes running through it: First, it should afford training in worship—in what has been called the larger social fellowship, including God and the rest of the group—by an actual participation in worship. Second, it should have as its objective the presentation and illumination of some specific social value, whether moral, intellectual or esthetic, which shall, through its emotional setting in the service, be incorporated into the life of the child as it can be in no other way.

Before proceeding further with the analysis of the social values to be realized through worship, it may be well at this point to suggest the place of leadership in the worship of the Sunday school. We found in Chapter II that religious ceremonies, in their various functions, had been led and developed by individuals and that they would always require some kind of leadership. Henry Suzzallo, in his editorial introduction to "Moral Principles in Education" by John Dewey, speaking of the relations of expert opinion and public opinion, says:

"In the conduct of the schools, it is well for the citizen to determine the ends proper to them, and it is their privilege to

1. Cf. Hocking, *op. cit.*, pp. 407, 408, 416–420. Also, Browning, Andrea del Sarto, Apt Vogler.

judge of the efficacy of the results. Upon questions that concern all the manifold details by which children are to be converted into desirable types of men and women, the expert school-master should be authoritative, at least to a degree commensurate with his superior knowledge of this very complex problem. The administration of the schools, the making of the course of study, the selection of texts, the prescription of methods of teaching, these are matters with which the people, or their representatives upon boards of education, cannot deal save with the danger of becoming mere meddlers."

And in Chapter II, Dewey himself says, "The moral responsibility of the school, and of those who conduct it, is to society."

These statements are equally true of the religious educator, even in that portion of his regime within which falls the service of worship. Is not the leader of worship in the Sunday school morally responsible to the community for the sort of experience the children are there receiving, and for the kind of values they are there being trained to understand and seek? Where the community is unable to judge of such values, the leader must take the initiative in guiding the course of the child's experience in the direction of what he conceives to be the highest social values. And even where the community is capable of passing judgment on the great ends of religious education, then he should be free to control the process by which these ends are gained, whether it be in class work or in worship.

But this freedom of control involves a corresponding responsibility which, indeed, few outside of the clergy have been specially trained to meet. See

what this ideal director of religious education should be in his capacity as leader of worship! He should in the first place be himself a worshiper, capable of entering fully into that larger fellowship to which he is to introduce his congregation of children. He should, second, be himself a seeker of the highest values which society, in its best moments, has sought. Third, he should be sensitive to the progress of his own community toward an appreciation of such values. Fourth, he should be familiar with the mind of the child and its growing purposes. Fifth, he should be master of the methods by which in worship the child mind can be brought into vital connection with social ideals, so that it shall come to adopt them as its own. A large requirement, no doubt, and one not soon to be realized; but surely one toward which we must look with confidence if we are to expect the usefulness and vitality of the service of worship to continue, either in church or Sunday school.

We come now to discuss more specifically what social values are to be sought through worship. As was suggested in Chapter I, education is concerned largely with the cultivation of social attitudes as one of the most valuable assets in human relations, and that Christian education is concerned with the development of attitudes in which the Christian purpose finds expression. For our present needs, we may define the Christian purpose as the intention to live and to help others to live as children of God the Father. The attitudes characteristic of this

family relationship are, therefore, the social values to be sought through worship.

In the class room, the interest is necessarily intellectual. To be sure, we wish the ideas, as Dewey puts it, to be "acquired in such a vital way that they become *moving* ideas, motive forces in the guidance of conduct." That is, our interest, whether in class or assembly, is to make active Christians, and not simply to give information. Yet in the class, it is primarily through the acquisition of new knowledge that we hope to attain this end; while in the service it is not so much new knowledge as new attitudes that we hope to win. How central in the educational scheme the service then becomes! As was just now suggested, we can state our educational end in terms of attitudes. If we could follow our pupils day by day through the week we would state our immediate as well as our final purpose partly in terms of conduct. But since we cannot keep conduct in continuous control under our present system, we must trust that if the right attitudes are won in the right way, they will work themselves out to some extent in the refinement of conduct and character.

Now while it is the ethical side that is directly of most import, while it is the actual external behavior that seems of most social significance, yet the emotional reactions are vital, further, because of their organic relation to general efficiency and because of the richness and satisfaction of mental life which they involve. We want more than mere machines of etiquette performing approximately the

right act at the right time. We need all the abundance of a varied emotional and appreciative experience to lend worthwhileness to life and to make possible all the finer discriminations and adjustments in infinitely changing situations, which no mere machine can accomplish.

It was suggested in Chapter I that efficiency in conduct is one method of gaining and one means of judging character. Another method is found not in conduct but in reflection—in the reorganization of experience and in appreciation as a self-consistent value. Its justification is in itself. It is a region of empirical experience just as much as is science. Whether or not it may claim knowledge of a reality known through this experience, just as science claims the reality of something beyond the self, as the source of sensations, need not be discussed here. Whether the experience is called Mysticism or not, it presents a claim upon the attention of the educator as the actual attainment of certain values in life. Among these values we may count conviction, for example, as of vital importance, indeed, not only for individual satisfaction, but also for social efficiency. Just as we possess as a self-consistent value the simple companionship of a friend, just as discussion could be regarded by Aristotle as the chief end of the State, so communion with God, however named or explained, possesses a satisfaction that needs no further apologetic than its own existence affords.

A theory of education can hardly pass over, therefore, the possibility of cultivating what may

be called the devotional life, the contemplative aspect of experience, which our American rush has so crowded out. This is chiefly the function of the general assembly of the school. But it may be borne in mind that the subject is vitally related also to the individual life and practice, and to private devotions.

It is, then, with religious attitudes or feelings, regarded both as ends in themselves and as means to social efficiency, that the service is chiefly concerned.[1]

What attitudes or feelings, then, are to be cultivated in worship, which will give concrete content to the purpose of training in the spirit of worship? For convenience, the Christian attitudes suitable to children from the first to the eighth grades (and, indeed, when properly defined, for other ages as well) might be summed up under the rubrics Gratitude, Goodwill, Reverence, Faith, and Loyalty. These are not arbitrarily chosen, but are intended to include whatever is essential to the child's religious relationships. Other *names* might be preferred, but the same types of experience would have to be included under them, and any name would have to be carefully defined. These are the feelings which appear in the family associations. Others also appear, but they are so closely related to these as to be included under them—or they are the consequence of the absence of one of these five!

1. This follows also from the nature of feeling and emotion and the peculiar facility of the service in controlling feeling. This matter is taken up more in detail in Chaps. V and VI.

These attitudes, moreover, furnish convenient themes around which to group a series of services, and which are fruitful for the collection and organization of the materials of the service—hymns, psalms, stories, and so on. If each theme should be given approximately six weeks, it will be noted that, taken in the order given, they fit in with the seasonal observances, Thanksgiving, Christmas and Easter. For a few weeks each could be made the central theme of the whole service, controlling music, responses, prayers, and all the rest. Although no one of these five themes is exclusive of the others, and considerable overlapping is unavoidable, indeed desirable, yet each does represent a specific emphasis. Each includes both a group of Christian attitudes and the ideas which consciously embody or formulate these attitudes.

A brief exposition of the five feelings and their inclusive ideas follows:

Gratitude

Gratitude is the tender and joyous emotional response that usually manifests itself in the impulse to repay a kindness. There is the feeling, that is, of obligation, the consciousness that the kindness has cost some one something, or, at least, as Shand[1] says, is an indication that the benefactor is willing to sacrifice himself for your sake. Schematically it could be analyzed as follows:

1. Cf. Shand, Chap. XVI in Stout's Groundwork of Psychology. See also below, p. 98.

THE THINGS OR SITUATIONS WHICH SHOULD CALL OUT THE RESPONSE OF GRATITUDE

Real situations, present and personal:	*Ideal situations,* personal or vicarious, imaginary or recalled:
Gifts, services, and the general present situation of home, school, food, etc.	Description or recall of, or reference to gifts, services, or the general situation of home, school, and so on. Stories Pictures Etc.

THE REACTION OF GRATITUDE

Direct:	*Indirect:*
The attitude of gratitude, inclusive of: Joy Tenderness The impulse to repay (Feeling of obligation)	The idea of gratitude. The attitude formulated
Expressed by postures, spontaneous acts and exclamations	Expressed by words or by deliberate acts

Goodwill

Goodwill, or Love, is here regarded as a more perfectly social reaction than gratitude. No favors or gifts are preliminary to it, but only the fact of social relation, calling for a sharing of interest. In

its most generalized form, Goodwill might be thought of as the

Universal Response of { Sympathy and Kindliness } to the *Situation* } Society

Thinking of person No. 2 as the one who has the attitude of goodwill, and of No. 1 as the person toward whom he feels it, we have the varying conditions of No. 1 as the "situations" to which No. 2 makes response.

CONDITION OF PERSON NO. 1	SUBJECTIVE RESPONSE OF PERSON NO. 2
	Feelings of:
Good Fortune Happiness, Joy, etc.	Joy
Ill Fortune Sorrow Bitterness, etc.	Pity Sorrow
Wrongdoing Ill-will, etc.	Sorrow Pity Forgiveness

FORMS OF CONTROLLED EXPRESSION

Cheerful Demeanor
Kind Acts
Helpful Acts
Courtesy, Respect
Generous Conduct
Hospitable Behavior
Forgiving all Offenders

Reverence[1]

As the spirit of worship or reverence is supposed to be present in the service anyway, it may be asked why it is made the subject of a special period. The answer is that it is so central to the religious attitude as a whole that it needs a more distinct emphasis than can be given it in every service, in order that its practice and forms may be brought to the level of conscious purpose. The religious state of mind may be thought of as having two poles, Reverence and Faith. The current of the religious life flows steadily from one to the other, passing out from the positive pole of faith into the circuit of contact with the world, and back again to the negative pole of reverence, from which, through the solution of the experience of worship, it moves on again to faith. That some such rhythm exists is a necessary consequence of the consciousness of the self that is, as it appears in contrast with the self that is to be, or with the ideal self. It is an accompaniment of the consciousness of value. The value desired is felt in contrast with the value already attained, and then the value desired is grasped for with a vigorous outreach and expansion of self. The first state of mind is that of reverence and the second is that of faith. An analysis of reverence is attempted on the following page.

1. See below, Chap. VI, on the religious feeling.

Reverence may be analyzed somewhat in this wise:

SITUATION TO WHICH RESPONSE IS MADE	Authority	SUBJECTIVE RESPONSE. FEELINGS OF	Awe[1]
	Age		Fear
	Superiority		Wonder
	Greatness		Admiration
	Goodness		Tender Feeling
	Heroism		Submission
	Wisdom		Respect
	Law (Social Control)		Dependence
	Mystery		Love
	The idea of the presence of God		Penitence, Regret

OVERT RESPONSE	Acts of Respect
	Obedience
	Worship
	Praise
	Communion
	Repentance, New Resolves
	(Reparation)

Faith

The significance of the Faith attitude in religion has already been suggested. Beginning sometimes with surrender to God and absolute reliance on him, faith passes on into the realization of one's own possible contribution to the purpose of God. As such it is necessarily self-assertive in the highest sense. It is the demand for life and opportunity;

1. See p. 98.

the assertion that the highest values are ultimately necessary to the self, and that what is needed will therefore be found or created. It is the spirit of confidence and hope which lies back of creative effort. It anticipates experience; its reference is future. It lives in the future as memory lives in the past. Yet it lives also in the present, for its genius is to transform possibility—nay even "impossibility" into present and vivid fact. Ultimately faith refers to *persons*, though proximately it may refer to causes or ideals. It is a conviction concerning the goodness or capacity of someone. Among the objects of faith are persons actively engaged in a cause or believed to be capable of growth or achievement. Hence there is faith in self, in friends, in human nature, in God—all thought of as ultimately going to succeed in some undertaking.

This too is an aspect of the valuation process. As religion is the revaluation of all values in terms of a completely realized self, so faith is the mood or state of mind in which this achievement of new values for the self and the conservation of old values for the self is won.

Faith has so many factors that it is difficult to classify them or list them, but the following may be suggestive:

THE OBJECT OR SITUATION TO WHICH RESPONSE IS MADE	God Persons (Human Nature) Self Natural Law The Order of Events Ideals Principles Worthy Causes	THE RESPONSE IN FEELING	Hope Assurance Joy Freedom Aspiration Confidence Trust

THE RESPONSE IN ACT	Self-Control Cheerful Endurance Confident and Joyous Activity in the Direction of an Ideal

Loyalty

Loyalty involves an extension of the self-feeling. The interest in the self is identified with the interests of the person, group, institution or cause toward which one is loyal. The sense of ownership, of personal possession, is strong. The loyal individual feels that the cause is his cause, the team, his team, and that all that touches this touches him. Loyalty involves also self-surrender. There is a giving up of the self to the object of loyalty. The self is invested in the cause or institution. The feeling of ownership is here also, but now the cause owns the man. He has *devoted*, that is, given himself to it.

The objects of loyalty in which the religious educator is interested are many; for example, the family,

friends, the church, the school, public institutions, Christian ideals of character and conduct, and so on. But the theme "Loyalty" represents also a review. We have to be faithful not only to the demands of friendship (including the friendship of God), not only to the friendly groups of family, community and country, and that largest group, the Kingdom of God; but also to all the principles and ideals so far achieved and made conscious: Gratitude, Goodwill, Reverence, and Faith.

The foregoing scheme is seen to be a large one and to embrace more in each division than can be adequately treated in six sessions. But a longer Period for each will be found monotonous. With such purposes for the service in mind, therefore, one could break away from this grouping of topics and carry the principle of instruction in attitudes in a similar way through the year. It might be preferable to devote only one Sunday at a time to one such topic, and thus carry the development forward at a slower, but it may be, a surer pace.

Before showing how these themes can be incorporated into definite orders of service, it will be necessary to consider at some length the nature of feeling, and its relation to worship and to the principles and methods of education. This then will form the subject matter of the next two chapters.

CHAPTER V

THE NATURE OF FEELING AND THE PLACE OF FEELING IN EDUCATION

So far we have come to see that in religious education we are to develop certain feeling attitudes, and we have suggested that the service of worship is the proper means to use for this purpose. In the preceding chapter we attempted what may be called a *social* analysis of the feelings to be cultivated in worship. Now in the construction of services one purpose of which is to control and develop feeling, it will be helpful to have in mind what "Feeling" is, what function it serves in the development of the race and of the individual, and what relation it bears to the experience of worship itself. We have therefore to make a *psychological* analysis of feeling. In the present chapter we shall discuss first, the general place of feeling in evolution, and second, the functional view of the nature of feeling, and the place of feeling in education. But first a word as to method in the psychology of feeling.

It would naturally be expected that feeling would be differently treated by different types of psychological interest. On the one hand there is structural psychology. It is concerned with the content of consciousness, the elements out of which the

stuff of consciousness is built. Or it may devote itself to locating in the brain the exact areas concerned with various aspects of the mind. To arrive at its conclusions it may use several methods, but its chief tool is introspection. The analyst looks into his own mind and describes what he finds there. He supplements this descriptive study with experiment and inference from the actions of other minds. He may even go into the physiology of brain action for light on some difficult problems of self-analysis. But his interest is to classify and tabulate the material of consciousness.

On the other side, there is functional psychology which, while not neglecting the description of the contents of consciousness, is more concerned with finding out what the mind does than what it is. It analyzes the materials of conscious activity to show why the mind behaves in a certain way under certain conditions, or how it attains its ends. The chief interest is in the activity rather than in the state of mind. When coupled with physiological psychology it may even at times go so far as to ignore the contents of the mind altogether and study only the reactions of a body in various situations.

The method of functional psychology is thus seen to be primarily the experimental study of overt acts. The question "why" is not asked, but only the question "what." The assumed answer to "why" is: That is the way the creature is made. The problem of the relation of consciousness to

action may be assumed to be unanswerable, or it may simply be thought of as outside the proper field of psychological study, or it may be regarded as having *some* relation to conduct, positive or negative, whether that relation can be defined or not.

What is the place of Feeling, then, in these different types of psychology? How is it regarded by them? The structuralists naturally look at it either as a faculty or as an element of mind. It may be thought of as something coördinate with intellect and will, or merely as an irreducible element or atom of mind which cannot be further differentiated. In the latter case the emphasis is placed not on feeling as a faculty, but on the feelings, as of many kinds and qualities. Great effort may be made to distinguish feelings from sensations or to identify the two. The feelings are classified and catalogued. The emotions may be variously analyzed as subsidiary to feeling or as inclusive of all feelings.

The functionalists, on the other hand, try to discover what purpose feeling serves; where it belongs in the on-going mental process; what may be its typical forms of physical expression and under what conditions they appear. Some would think of it as the spring of all action and others as the product of action. Still others make feeling the coördinate accompaniment of action. But always is it located in the cycle of consciousness with reference to activity and function.

The great difficulty of handling feeling psycho-

logically will perhaps now be seen. As an object of direct introspection feeling is illusory. It disappears when observed, or changes its character. As an object of memory it is still more untractable, for no feeling can be contained in words or revived at will without reference to the situation which originally called it forth. And to make feeling the object of experimental study may also be a way fraught with peril, for the subject's state of feeling can be determined only by inference from what he does, or by his own introspection.[1]

The tendency, however, seems to be to depend less and less on direct introspection and to use more and more of the data which, like those of sensation, memory, and so on, can be collected by observing subjects under controlled conditions, and by considering such external features of activity as the changes in the nervous system. The result is that feeling comes to be placed on the out-going, reacting side of mental activity, and is regarded therefore as only indirectly and by inference a source of knowledge of the outside world. Feeling, that is, is a phase of adjustment manifesting itself in consciousness as an attitude toward an object or situation.

1. James' data for the theory of feeling, as they appear in his Psychology, seem to be chiefly the product of self-analysis and general observation, supported by such physiological knowledge as he could use and by such experiment as seemed helpful. Dewey classifies the feelings and their numerous variations in a schematic way in his Psychology. His two articles in the *Psychological Review*, 1894, on the "Theory of Emotion," attempt to reconcile Darwin and James by restating the positions of both men on the basis of his own introspection and in the light of a more thoroughgoing functional point of view. Wundt, by actual experiment, works out his theories of the relation of pleasure and pain to sensation. Judd makes his studies still more objective and experimental, thus building up his theory of attitudes. Thorndike goes still farther back, finding support for the prevailing functional view of feeling in the physiology of brain cells.

Having thus seen the general way in which the subject of feeling is approached by psychology, it may be valuable for us to refer to the work of some who have been interested more specifically in the field of religion. Turning first to J. P. Hylan's monograph, "Public Worship," we find the questionaire method used as one means of discovering the mental processes involved in worship. Among the elements of worship is emotion. Just what emotions are aroused is supposed to be found by consulting the answers to certain questions of the questionaires. On such evidence he concludes that the religious emotion is distinct from other emotions and that the "natural expression of religious emotion is the moral control of conduct." And then he goes on to show that the function of worship is to reinforce with religious emotion the motives to moral conduct. So far as Hylan has made use of his knowledge of the history of religion and of general psychology, his method seems to be sound enough, but the questionaire aspect of the work needs to be taken with caution. The questions themselves are often suggestive of the answers, or require a finer power of analysis than the average person possesses. The proportion of answers to questionaires sent out is not stated. And finally, conclusions are drawn from small percentages of answers and then applied universally.

Ames' treatment of feeling[1] in its relation to religion is not an attempt to get new data, but rather

1. Ames, E. S., The Psychology of Religious Experience, Chap. XVII.

to state the bearing of current theories of feeling upon the psychology of religious experience. He recognizes that feeling does not exist for its own sake and that it may become a form of dissipation or disease when too divorced from practical experience. Yet the dynamic relation of feeling to action, which he mildly states with reference to experience in general, is not given full justice when it is discussed in its relation to religious experience. Pratt[1] and Starbuck[2] employ the same general method, depending for the most part upon a re-analysis of old data and upon direct introspection of the same type as heretofore described.

This will serve to indicate the complexity of the problem and the inadequacy of the methods so far used. Introspection is certainly invaluable, but it needs support from experimental study, as is plainly indicated by the great variety of theories evolved by the different users of this method. Yet most of the experimental work that has been done seems not to be wholly conclusive, and the experimenters fall back on self-analysis as the surest road to a knowledge of feeling. That introspection must always be used is of course recognized, but it is to be hoped that some objective methods may be devised by which useful material may be gathered for introspection to work upon and for reflection to organize into a more consistent and satisfactory theory of feeling than is now known.

1. Pratt, J. B., The Psychology of Religious Belief.
2. Starbuck, E. D., "Feelings and Their Place in Religion," *Am. Journ. Rel. Psych. and Educa.* Vol. I, p. 168.

Feeling and Evolution

In trying to grasp the nature and meaning of consciousness and its place and function in the evolutionary process called life, one's thought soon brings him up aghast against the impenetrable mystery of things. Physical science has found that it cannot account for what seems to go on in nature without thinking of matter as a form of energy, and searching out as its foundation the ultimate unit charge of negative electricity moving through space. In a similar way biological science cannot explain the behavior of animals, the actions of men, alone and in society, without a something called consciousness. The Things of Physics were once thought of as of one substance, then of a few elements, then of atoms in molecules and compounds; but finally the atom, too, burst like a rocket into a thousand infinitesimal corpuscles, and the dark sky of knowledge blazed for a moment with a new explanation of things. Mind, in like manner, was once taken wholesale, or divided into elements of intellect, will, and feeling. Soon came finer divisions of faculties and of sensational atoms out of which the complex compound of a conscious state was supposed to be built. And now a strict psycho-physical parallelism finds significance for the mind in each of the millions of cells of which the nervous system is built. And as an undefined something called energy is the unifying principle of matter, so an undefined something called consciousness is the unifying principle of life.

It is conceivable that with a perfect knowledge of a man's experience and a complete location and measurement of all the functions of all the nerve cells of the brain, one could discover the content of consciousness; and some would even say that, given all this knowledge, they could also state what direction consciousness would then take under specified conditions, and so make of consciousness an epi-phenomenon, a secretion of the brain. But even if it were, was there ever a secretion of no use? The liver secretes the bile, to be sure, but the bile has a vital organic function without which the liver could not exist. Irrespective of all theories of its production, "without consciousness, no brain" is as true as "without the brain, no consciousness." The interaction of structure and function in evolution, the dependence of life on matter as its condition and field of operation, suggest the possible further identification or correlation of energy and consciousness in a completely universal principle of unity.

If our language were built upon an experience of a world which was *temporal* only, and not spatial, we might more easily describe the content of consciousness as a series of events which can never be reversed and which can be read only in one direction. We cannot turn around and move toward the past. Yet consciousness does seem to have also a *spatial* content and a spatial effect. But even so, it can hardly be located in space; spatial analogies fail to describe it. We try to

locate it geometrically by drawing a line of cross section between the me and the not-me. There seems to be a fence between me and the so-called world. I stand on one side but can not see over, while on the other side is a something or somebody tossing over blocks of sensation of all shapes and sizes for me to catch. These I fit together into a structure which represents for me the thing that is on the other side of the fence. But there are many fences. There is one between my family and society, one between my body and its physical environment; one between my brain and what my body brings to my brain; and finally one between that subtle thing called consciousness and my brain itself with all that it represents of the non-ego. *There* is the inner court at whose gates the yelling mob of sensations is battering for entrance; while behind the mystic veil lies the Holy of holies to which we find entrance only in those rare moments when we feel most keenly the thrill and throb of cosmic life, and seem to come into touch with a world that is not of sense and sight.

All our chemical analysis will not initiate us into the inner life. There is only one door, and that is introspection. But the pioneers seem to agree in general on what is inside, which may indicate that each consciousness explored is not an altogether unique entity, but possesses a common element like the water of an estuary or of a swirl or eddy in the all-inclusive deep of cosmic consciousness. Or, to put it in another way, consciousness is essentially

social. Cross sections of the stream of consciousness at any point present in a graphic, diagrammatic way what is passing. But the sections have to be analyzed and blocked off into areas variously named sensations, images, feelings, and so on. And the result is that our diagram is no more like the reality than botany is like a rose. Nevertheless, as botany helps us grow roses, so psychology helps us grow minds.

But it will not do so unless we can get at some workable theory of the relation between our minds and our bodies, even though that theory be simply that everything in behavior can be accounted for without reference to consciousness at all; that is, that conscious states are convenient names for physiological processes. We might hold that consciousness is not needed to explain changes in the individual's habitual reactions in the direction of more successful activity, for success is nervous equilibrium *called* satisfaction. What has the conscious hearing of a sound got to do with the start or the running away? These are automatic connections between certain kinds of vibrations of the ear drum and certain motor cells. The awareness of what goes on does not help any. It need not have anything to do even with the *variation* of the reaction. The mere physiological recording of responses which on one occasion or another of the same sort led to equilibrium would tend to draw off the stimulus on a similar occasion in those channels rather than in any other. The fact of learning

to do something by selecting from among a variety of random acts only those that are successful might thus be accounted for without the aid of consciousness, by the almost inconceivable intricacy of countless connections between millions of neurones.

But would this carry us beyond the point of sheer existence? It might almost seem that the capacity to react to an external stimulus is enough to account for progress. Congenital variations present continually new responses and structures which are selected for perpetuation through the survival of those members of the species which possess them. Given time enough and sufficiently varied conditions, and it seems as though any behavior or structure might thus appear. Sensitivity and consciousness are not identical. The brain does not need consciousness to record experience, to anticipate experience, to bottle up experience in the harmonious group action of neurones, or to compare and relate experiences by cross conduction between these groups.

In his essay on "A Pragmatic Substitute for Free Will"[1] Thorndike describes what may be taking place among the neurones in any coördinated activity. Each neurone has its own life to live, with its three functions of nutrition, conduction and movement. The movement is of the dendrites or branching filaments at the extremity of the cell by which one cell is brought into contact with another and a conduction made possible. The conduction

1. Essays Philosophical and Psychological in Honor of William James.

of the nerve current is favorable to increased nutrition and the resulting state is favorable to continued movement. There is a kind of struggle for existence among the neurones or cells. As long as conduction and nutrition proceed, the movement which has been practiced will continue, that is, the connection will be maintained. If the other two functions are disturbed, the *movement* of the terminal processes and, therefore, the *connection* with the other cells will be changed. Over-stimulation decreases nutrition and alters the connection, while normal stimulation increases nutrition and strengthens the connection.

By congenital equipment, certain stimulations from the environment affecting the sense organs, or stimulations from the chemical changes in the body are connected through the sensory and motor neurones with certain reactions, which, by natural selection, have been preserved in the line of development, because of their customary success in restoring chemical equilibrium. Certain other connections exist in a weaker degree, or in potential, between sensory neurones and various motor cells. The sensory stimulus will discharge through first one connection and then another, with first one organic response and then another, until the reaction is made which removes the exciting cause; and the neurones which made the successful connection or movement, in draining off the whole surplus, will be best nourished, and this connection will therefore be best preserved. And so one might

account for connections between groups of neurones which we name the association of ideas.

If all this seems to be too fantastic a notion, call to mind that strange instrument, the telegraphone. A steel ribbon is so arranged in connection with a moving electromagnet that it will incorporate into its structure certain magnetic changes controlled by sound waves through the medium of a microphone. If the electromagnet is then connected with a telephone and again passed over the ribbon, the sounds, such as the words of a speech, are reproduced in perfect detail. Any number of speeches can be intermingled in the ribbon by slight changes in the apparatus, and afterwards reproduced separately as desired, by repeating the respective conditions of the recording.[1] Yet compare the simplicity of that apparatus with the marvelous complexity of the nervous machinery of man.

So much for this theory. But now as a matter of fact, the antecedent of any voluntary behavior includes a conscious as well as physiological element, and to deny the influence of consciousness is quite as radical as to deny the use of the brain. To apply a metaphor of Baldwin's[2] to my figure, the telegraphone does not function without the current. Unless it becomes magnetized in a certain way by the electric current it is not a telegraphone; it is simply a wire. Without consciousness there is no brain, but only an aggregate of chemical compounds.

1. *Scientific American*, Vol. 89, p. 237, Vol. 88, p. 317.
2. Baldwin, J. M., Development and Evolution, p. 130.

What is lacking then in this creature that presents the appearance of normal behavior even to adaptation to intricate and changing environments? Somehow he does not seem to possess that "snap" which MacVannel has described as distinguishing art from technic; there is no unifying principle, no spontaneity, no ontogenetic purpose. But suppose among the congenital variations there ever occurred, not a new connection between neurones, or a particular kind of nervous activity, but an *esprit de corps*, an organic satisfaction as an ontogenetic or individual value, on an entirely different plane from the phylogenetic value of mere existence. At this point sensitivity becomes feeling. This may indeed be present in the most primitive form of life, and it is none the less consciousness as an organic function, possessing the real dynamic of evolution without which, as we have seen, it is only barely conceivable that anything more complicated than an amœba could have been produced.[1] But as soon as born, this germ of consciousness inverses its function and becomes, while still a *means* to *race* development, the *end* of individual existence in the feeling of satisfaction.

But given this feeling, what does it do? How does it work back into the organism and so biologically justify its existence? The condition of this satisfaction Thorndike has described as readiness

1. Davidson, following Rosmini, regards some such feeling, rather in the form of desire and aversion than of satisfaction, as the fundamental principle of all existence, manifest in the physical world as gravitation and chemical affinity—the primeval forms of love and hate. History of Education, pp. 3–5.

of stimulated neurones to conduct a nerve current; but the condition of the neurones is not the satisfaction. No description can include the evaluation of an experience. If feeling does indeed work back it would almost seem that we shall have to abandon the law of the conservation of energy and admit that here at least something disappears from the physical and appears in the spiritual and that something in the spiritual breaks in upon the natural order; or else regard the two orders as either both within matter, which is difficult, or within consciousness, which is hard to understand; or within a third something with which both are tending to become unified. The creation and destruction of energy would then be only apparent, since energy in the physical world and consciousness in the spiritual world would be ultimately of the same order of existence.

Although the what and the how of nervous action in consciousness are not known, attempts have been made to locate the cells concerned. The consciousness of feeling, or this satisfaction of which we were speaking, seems to have no definite localization, but is rather a correlate of certain general nervous conditions. A brief statement of Thorndike's argument for the influence of satisfaction on conduct may not be out of place.

1. Physiologically, behavior in higher animals is a struggle for existence among neurone connections. Habit is the survival of a connection.

2. The main functions of neurone life are nutrition, movement and conduction.

3. Modifiability of an animal, or the elimination and survival of connections, is due to the movements of the neurones only, that is, to certain arrangements of the terminal arborizations.

4. A modifiable neurone acts as does any unicellular organism. When life activities proceed well, it continues the existing activity. When not, it makes such other responses as it is provided with. Action is probably limited to the terminal processes and the repertoire of acts is probably as narrow as in the amœba.

5. Activity in conduction puts neurones in the physiological state favorable to activity in nutrition, and this provokes a physiological state favorable to activity in movement.

6. The parallel to discomfort is excessive stimulation to conduction, that is, more stimulus than is at the time readily conducted off to other neurones.

7. The parallel of satisfaction is normal stimulation to conduction, that is, such stimulation as is at the time readily conducted off to other neurones. (Action without inhibition.)

8. Over-stimulation of a neurone group decreases, and normal stimulation increases the temporary supply of food to the neurone system as a whole.[1]

. . . . But how? Here the defense passes admittedly beyond psychology into inference from the debilitating effect of pain and grief and the strengthening effect of pleasure, and the hypothesis that some such system could easily be evolved. Doubtless it has been evolved, but the interaction of consciousness and brain is left as much in the dark as ever.

But the facts of organic evolution force us to retain the inference of some dynamic relation of consciousness to organic function, although psychology fails to give any adequate explanation of the process, for "parallelism explains nothing."

1. Thorndike, essay cited.

And so the functional psychologists propose "psycho-physical unity," or "psycho-physical dualism"[1] of function. Both consciousness and brain are involved in the same so-called conscious adjustment. It is not necessary to raise the question of which comes first or which causes the other or whether they alternately cause each other. The interest is in control and not in explanation—though the theory of the functional unity of brain and mind, while itself a mystery, can be used to explain the otherwise unaccountable progress of the race, by development of the individual and by "organic evolution."[2]

But more important is the social significance of consciousness as a signal of inner condition. We cannot get at the actual physical process concerned in any particular behavior. But we can name and describe the conscious process that is involved. The control of any mental state functionally involves the control of the correlated brain state. We can therefore let the nervous process take care of itself and give our attention to the conditions leading to the control of the mental process. We use the mind much as one would use a card index. Consciousness, in affording the signs of the physiological process, is the necessary requisite therefore not only of individual motivation, but also of educational influence.

And so, to return to the matter of feeling, whether

1. Baldwin, *op. cit.*, p. 129.
2. By "organic evolution" Baldwin means that accommodations selected through the influence of individual intelligence may keep a species afloat and so give a sort of intelligent direction to evolution. "The intelligence supplements slight co-adaptations and so gives them selective utility." "The future development at each stage of a species' evolution must be in the direction thus ratified by intelligence." *Op. cit.*, pp. 98–99.

or not its relation to conduct can ever be explained, its individual, social, and evolutionary significance remains. And if we know the kind of thing that produces annoyance or satisfaction, then the state of mind indicates the presence of these conditions and so becomes a means of social control.

Of course this social control cannot be exercised until the primeval consciousness has widened out to include sensations, from which come perceptions and emotions and, later, conceptions, purposes and sentiments. Within the conscious stream these are all moving in the same direction or without any direction. They come and go. But the sensations and perceptions finally get associated with the outer-inner movement, and the feelings and desires and tendencies with the inner-outer movement; and so there gradually is developed a line of division between the me and the not-me which circumscribes this central exchange station of nerve currents. A hypothetical duplicate of the world exists within me. I possess an inner life of experience corresponding to what I conceive to be the outer reality. This inner experience I organize in such a way that it can be used to anticipate the sequence of events and include within itself the new events. When this stage is reached, the means are perfected for adequately communicating states of satisfaction or annoyance, and for obtaining the one and avoiding the other.

The Functional View of Feeling and the Place of Feeling in Education

One form of this social control is education, by which the past is brought forward into the structure of a new generation and so is carried on into the future. It has been the great object of education to teach concepts of the materials and methods of social activity, to train the mind how to think about things, and, with more and more emphasis, to learn how to *do* things and to gain the actual ability and technic in doing them. Concern has been given to both the analytic and the constructive aspects of conscious activity, but little to the *appreciation*, which, after all, lends significance to and is therefore one large source of all other activity.

And by appreciation I mean the personal attitude. It includes intellectual factors as data, but its judgments are of Value and not of Fact, and they take the form of assertions rather than of syllogisms. They are immediate rather than mediated. They concern faith rather than knowledge; art, rather than science. They are fundamental conscious reactions and some would give them full sway over all of life. But this seems like a denial of educability, for it is assumed in education that there has been a critical selection of material according to *social* value, and social value is based on a judgment concerning the usefulness of certain acts or things for the increase of social control and social harmony. The validity of any *idea* is that it can be held by

others. A statement about a thing is a fact when others under the same conditions can have an identifiably similar experience. So the social validity of a *value* is that others shall appreciate the same value. Those which are the common possession of the controlling administrative forces are made the ends of education. But these highest values do not seem to possess the same universality and vigor as do the facts of science, and it is surely partly because *feeling* is not made a sufficiently definite object of education.

Before turning to the more detailed psychology of feeling and its application to education, it may be worth our while to consider where we are to look for some universal criterion of progress, by which education can be judged, and from which education may derive its aims.

In the essay already referred to, Thorndike finds this criterion and aim in the word Satisfaction. Satisfaction is not only a means by which learning is facilitated, but it is the end of all learning, the standard of all value, the source of all value. Progress is therefore guaranteed. The millennium is a necessary product of human nature. "Just as the world at large," he says, "is so constituted as to produce increasingly those aggregations of matter which possess life, so the nervous system may be so constituted as to produce increasingly those neural arrangements which possess satisfyingness." But does this relieve us of the necessity of judging all products and processes of nature by intellectual

standards? Thorndike may be emphasizing overmuch the sphere of judgments of value. If there were no such thing as education, but each individual were left to grow up of his own accord, his satisfaction would be *per se* the only motive. But through education, satisfaction can be attached to many different kinds of reactions, and the child can be *taught* to find his motives, therefore, in what will be of greatest service to the satisfaction of posterity. But the only guarantee that he will be taught this and not something harmful to society is that adults shall themselves find satisfaction in *teaching* the kind of acts which satisfy them personally or the kind which they imagine would bring greater satisfaction to later generations than they themselves attained. All this presupposes the superior satisfyingness of ideals, the dominating power over my personal life of my imagination of the kind of life that would bring satisfaction to my children. But where do these ideals come from? Thorndike has urged that utility produces nothing. Satisfaction fixes variations; it does not cause them. It is therefore a conservative and not a progressive force. It is the source of desire only so far as desire does not rise above experience. It serves as a ratchet to prevent the wheel of social advance from slipping backward, but it does not turn it forward. But as he himself says, variations do occur, both in thought and conduct, and these he attributes to the general constitution of the Creator, of the world as a whole. The guarantee of Meliorism or progress

is therefore made twofold: variation, and modifiability in the direction of satisfaction.

But in all this, Satisfaction does not have much content. What is it that is satisfied and with what is it satisfied? I suppose it must be the Self! But if so, what part of the self? Instincts, emotions, intellect, or all together? Do we find our highest, our most complete satisfaction in intellectual activity and is the process of reason or intellectual selection conducive to as well as based upon satisfaction? If so, then satisfaction is no longer a usable term, but must be replaced by intellectual terms such as consistency, logical necessity, truth, and so on. The thing will most satisfy us which is consistent with our philosophy of life, and this philosophy will tend to be perpetuated from generation to generation and modified and enlarged in the direction of unity and completeness. As the middle term between an outer world of fact and an inner world of feeling, it will become the standard of educational theory, because in it is found the dynamic of highest satisfaction; in it the purpose of education is formulated. All our institutions and practices will gradually be made to conform to our prevailing philosophy and our prevailing philosophy will necessarily evolve into a universal system which will serve as the source and criterion of the aims of education.

FEELING AS SATISFACTION OR DISSATISFACTION

The Functional View of Feeling[1]

The physiological approach will point out the shortest road to a clear idea of feeling. The human brain is not born a *tabula rasa*, but there are already formed within it certain connections or tendencies to connections between the presentation of certain situations and some motor response more or less definite. We are to suppose that certain neurones in the sensory area of the brain are, by whatever theory you please, connected with other neurones in the motor area, in such a way as to form a line of least resistance for a nerve current. Or, to state it in another way, certain motor neurones are at birth more ready to act, more unstable, than others, and these are so connected with sets of neurones of sensory function that the action of the latter acts as a cue, a spark, to set off the others. Thus there are more or less definite bonds between situations and acts, as when the eye winks at the approach of something thrown through the air. These connec-

[1]A word as to terms. (1) Pain and pleasure. Although there may be no organs of pleasure, there probably are organs of pain, of the *sensation* pain, which may therefore be either pleasant or unpleasant. Pain is thus not strictly the opposite of pleasure, but the word is generally so used. (2) The number or dimension of affective states. There is a variety of opinion regarding the number of feelings, or the dimension of feeling, as Wundt calls it. Most authors subscribe to only one pair, pleasure-pain. Wundt, however, postulates two others, excitement-calm and tension-relief. Titchener regards both the second and third pairs as due to organic sensations, but Royce retains the second, calling it restlessness-quiescence. (3) The terms satisfaction and dissatisfaction as used by Thorndike do not seem to be exactly the equivalents of pleasure and displeasure, for pleasure may be unsatisfactory and pain may bring comfort. Pleasure and pain are perhaps descriptions of the feeling tone of a particular mental *process*, while the other terms apply to the tone in which that process terminates. But as the mental process as a whole does not end with the conclusion of a particular reaction, the terms are relative and overlap.

tions do not all appear at once, but develop in an observable series. To use Thorndike's terminology, they include such responses as sensitivity; gross manipulation of the body; food-getting, including hunting acts; sex behavior; shelter-getting; immediate defense, including fear and anger; many social responses, such as tenderness, gregariousness, mastery and submission, emulation, imitation, and so on; minor body manipulations, including the handling of small objects; vocalization; and learning.[1] Certain situations seem to be originally satisfying or annoying. Among the chief annoyers are pain, grief, loneliness, disapproval. The satisfiers include certain tastes and motions; approval; knowledge of the satisfaction of others, and so on. But the successful and unhindered execution of any original response tends to be satisfying. Success, however, is measured in terms of satisfaction, so that it is not enough to call satisfaction the state of successful effort or resulting from successful effort. Thorndike finds a sort of common denominator in the readiness or unreadiness of neurones to act. Satisfaction as a psychic state attends the action of ready neurones, that is, their reduction to a more stable equilibrium; and dissatisfaction attends the prevention of such action, or the forcing of unready neurones to act. Now this readiness of cells to act may be the result of the stimulation of the first of a series or organized group of cells. That is, a complete response to a situation may consist of a sequence of acts, as when

1. Cf. Thorndike, Education, Chap. V.

food getting involves cautious approach, seizing, tearing and eating. The presentation of the situation puts in readiness the series of cells necessary for the performance of these acts in sequence. Now, if the cells are allowed to conduct the current and the body performs the acts, satisfaction is present; if not, there is dissatisfaction, as for instance when a bone is snatched from the reach of a dog when he is about to pounce upon it. The pain neurones are perhaps habitually unready to act; witness the comparative slowness of the transmission of the sensation of heat over that of touch. We feel the stove as hard before we feel it as hot. This forcing of the unready neurones is painful. Or again, compelling ourselves to exercise when fatigued may be disagreeable.

It will be seen that the same principle applies also to connections which are learned. And here it may be well to recall *how* new connections are learned, how new ways of doing things are acquired. The factors involved are, the tendency to make various responses; exercise; and feeling. The specific movements are not thought through beforehand, but are selected from a variety of experimental responses. This variety is supplied in many ways: from the original tendency to respond in several ways to the same situation; from the instinct of general manipulation; from habit; and from the capacity to respond to different elements in the situation. A situation may be a complicated one and start going several responses which may conflict with

one another. For example, suppose a large man suddenly accosting a child. His size and attack at once tend to make the child afraid. But the situation is partial, for instead of a fierce frown and threatening gestures there is a friendly smile and a kind word. The response is therefore altered to one of submissiveness or play. In these ways an enormous variety of adaptations is given from which to select.

The selective factors are Use and Feeling. The actual passage of the nerve current along certain channels or by way of certain neurones makes it easier for it to go that way again. And success in the outcome has a similar effect. The successful act leaves its traces as any act would. But the successful culmination of the act is accompanied by an organic satisfaction or subconscious satisfaction which inhibits further experimenting. The successful traces are thus not obliterated by the effects of further random reactions.[1] Opportunity is given for the fixation of the right connection. This organic satisfaction is accompanied by heightened tonicity, which is favorable to the rapid organization of the neurones. The conscious pleasure reacts again as a conative tendency like the act that brought success. The neurones are incipiently if not completely excited just as they were before, and this tends to deepen the connection. This effect of the resulting satisfaction Thorndike regards as the most influential factor in the selection and fixation of learned connections.

1. Cf. Swift, E. J., Mind in the Making, pp. 213–216.

What, then, is the dynamic relation of feeling to experience? Where, as we asked above, does it come in in the nerve cycle from objective to objective? As a matter of fact, all we can measure is action, and what goes on between the presentation and the act is for the most part speculative interpretation of introspection. The central processes constitute a sort of reservoir into which the nerve system pumps sensations and out of which it pumps acts. Just what goes on in the turmoil of the muddy cistern is uncertain. The water is always stirred up, for the pumps never cease till death. Perhaps then we shall know. Meanwhile, just as the fisherman looks down into the water through his glass-bottomed bucket, so we gaze as through a glass darkly into the mystery of our own minds—and sometimes we imagine we see strange, primordial creatures swimming about in the shadows. What we cannot see we call the subliminal, the subconscious. There belong the weird race-memories, the record of the travail of creation, which were better forgotten than called out of the dark past to be given the reverence that belongs not to mystery but to divinity, to the God of the living and not the God of the dead.

The simple fact is we live, and our life consists in acting, thinking and feeling in the midst of our environment. How we act depends on many things: on all the complex influences of the situation; on the way we have acted before to the elements of this situation; on the thoughts which are suggested as

part of the response to the situation, and which by their presence alter its meaning to us and so make of it a continually changing situation; and by the feelings which these thoughts have accompanied and which have turned the balance of past action this way or that, and so made possible the present possibilities of action—which consist of all the tendencies that have survived from the sifting process of experience.

As Royce[1] puts it, we cannot will a novel course of action, but only an act done before. Consequences may be foreseen as novel, but choice is unoriginal. Familiar means must be found. Before we possess a will we must act by original tendency. These acts we notice and select from, that is, will. Involuntary acts, unwilled acts, depend for their selection on feeling, which is thus a more primitive and less accurate means of adjustment. Its categories of choice are only two, or at most six, whereas the intellectual meanings are infinite. Feeling has the advantage in selecting organic adjustments too subtle to appear in consciousness as ideas, or too gross to demand fine analysis. Ideas, being biologically more recent, have not mastered all the intricacies of organic function, and indeed are rendered more free by this activity of feeling. And now that neural excitements are accompanied by ideas, feeling is not dropped out, but features also in the association of the ideational neurones (if there be such). Intellect and feeling go hand in hand in selecting

1. Outlines of Psychology, p. 369.

forms of activity for survival. Sensation is given, and out of it is built the reproduction of experience in images and concepts. These are not bound to sensations, but may be associated in innumerable ways, guided by use and by feeling. The ideas transcend empirical experience by offering a variety of possible courses of action, which function as actual situations calling for responses. Feeling is conservative and empirical and among possibilities of action chooses not what is likely *a priori* to give satisfaction, but what has given satisfaction in the past.

Without feeling the stengthening of association between thoughts and acts and among thoughts would be limited to the effects of mere repetition. One association would be as strong as another equally used, no matter how erroneous it had proved to be. There would be no true economy of action through the registering of success in satisfaction and the resulting strengthening of successful connections. The past could not be brought to function efficiently in the present. Again, if there were only feeling and no ideas, reactions would be only to objective situations, and to these only in wholes. There would be no organization of experience in terms of purpose or ideal, no intellectual anticipation of experience, no selection of the essential aspect out of a whole situation, or recombining of the elements of experience into a tool for dealing with the novel and strange. But even so, the physiological conditions of feeling as a conscious state may be of wider range and involve a larger number of neurones

than those concerned with ideas, so that the range of environment subject to the limited adjustments of feeling may be greater than that reached by the more complex adjustments of intellect.

Intellect has not superseded feeling nor is feeling a higher faculty than intellect. They coöperate in any conscious adjustment to physical environment and in all adjustments to things of the spirit. Will implies such a successful combination of feeling and thought elements as will function in controlling action, or more directly in controlling attention.[1] Feeling is operative in helping to determine what sensations or ideas shall continue in the field or focus of consciousness, although it is itself not the object of attention. Deliberate action is impossible without both feeling and intellect, the one to draw, the other to color the pictured act. The feeling of effort is present when, instead of taking the course made ready in the neurones by the immediate situation, a more roundabout course is pursued, made ready by the presence, in the mind, of an ideal acting as a telescope to make as though present a remote situation. When the act follows the latter course we call it willed action, or deliberate action. The degree of effort will correspond to the readiness of the one set of neurones as compared with that of the other.

Judd[2] describes another selective aspect of feeling.

1. On feeling and attention cf. also Titchener, Psychology of Feeling and Attention, pp. 298–303; Judd, *Journ. Philos. Psych. Sci. Meth.*, Vol. V, p. 676, and also Psychology, p. 66; Stout, Groundwork of Psychology, Chap. III.
2. Psychology, p. 362.

Whatever runs against the organization of the individual is disagreeable and vice versa. But agreement is not necessarily in consciousness as idea; it may be present as feeling. Feeling becomes therefore spontaneous adjustment. It is allied here with intuition or the immediate form of the recognition of incongruity. It is thus seen that feeling does not give us any new concepts. It is simply a signal of adjustment, and does not say how to change. It is the gong in the engine room which calls the engineer's attention to the signal board, the indications of which are dictated, not by feeling, but by sensation. We attend to the reports of sensation because of the feeling which the outflowing current let loose by the sensations has aroused in us.

We may sum up the functional view of feeling by saying that it belongs with the outgoing aspect of experience. It is a part of the individual's reaction to his mental and physical situation. It is primarily related to the complex subjective organizations or reactions of the individual upon his environment as it is made known to him through sensations. The "feeling" of the organism is the "attitude" it takes toward the situations within which it is placed.[1]

Feeling and Mental Efficiency

The importance of feeling in mental efficiency can hardly be overestimated. The readiness of many neurones to act, which is the source of fertility of

1. Judd, article cited above. For a most able discussion of Feeling, see Hocking, Meaning of God in Human Experience, Part II, "Religious Feeling and Religious Theory."

mind, may also be a cause of lesser buoyancy of spirit; for not all neurones can act, and some, therefore, must contribute their quota of dissatisfaction to the whole state. Rapidity and success in association of ideas, sought for the purpose of solving some problem, certainly are attended by and enhanced by pleasure, because of the action of ready neurones to a terminus. Vain groping or unsuccessful brain action, and the continued thwarting of decision by the inhibiting influence of many conflicting ideas, the suspended judgment (which means unterminated action)—all these tend to be unpleasant. This, in part, accounts for the contrast in disposition between the man of thought and the man of action, the reflective and the impulsive types. The former is likely to be somewhat depressed and the latter to be of more happy frame of mind. There is room here also for the feelings of tension and relief, excitement and calm. A feeling of relief and calm may accompany the successful termination of an act and the resulting rest of the neurones; whereas tension and excitement go with the continual shooting of currents in all directions, following first one ready circuit and then another, and finding no successful outlet. Excitement may go with pleasure, because pleasure itself tends to further action, and there is a desire for more and more, and a search for means to attain it. This is usually the situation when an anticipated pleasure is presented to the mind. Satisfaction is present, but excitement is more conspicuous in consciousness, because of the advance stimulation

of neurones which are prevented temporarily from acting. This is the state of desire. The fulfilling of desire is accompanied by satisfaction and relief and calm. The neurones have been reduced from instability to a condition of comparative equilibrium.

It may be, therefore, that much of the blueness and ineffectiveness of those who deal with ideas critically (which means a postponement of their issue in some success or satisfaction) is due, not only to fatigue products, but also to that quality of the brain which requires for its tonicity the productive activity of trains of neurones once incipiently stimulated. Thought militates against itself unless it "arrives." This is recognized in the learning process where care is taken to insure successful effort as a condition for progress.

The difficulty of the situation can be overcome in many ways. It is not a situation which can be removed, as it is inherent in the critical activity of the mind. But its bad effects can be more or less overcome by the functioning of mood. If successful activity is postponed in one direction, it can be encouraged in another, and the resulting pleasure will function in raising the neural tone and in restoring spice and vigor to the whole conscious process. Thus we have a substitute for the immediate solution of problems as a condition for healthy progress. This result can be attained by either physical or mental means. The physical have an advantage in involving also factors of circulation and elimination. The mental assist by providing for the activity of

more nearly related neurones, or even of the same neurones. The writing of papers corresponds to tasks *done* and carries with it the feeling of completion, even while the investigation of the problem is progressing. It serves incidentally to organize the material in hand and to render it more serviceable —but that contributes to the feeling of satisfaction even in the presence of actual incompleteness, and stirs on the mind to continue its attack. Tests accomplish the same thing if they are not so hard as to cause discouragement. All learning may include periods of confusion and retardation during which the material is being digested and organized, and which, therefore, are blue periods. The bad effect of the mood can be counteracted by some form of successful activity, without interfering with the process of organization, and in this way the general working efficiency will not be lowered, and time will not be unnecessarily lost.

This aspect of feeling is thus seen to be related to educational theory in at least three respects: (1) In the learning process, in which it is used directly or in association to strengthen desirable and weaken undesirable connections. (2) In the control of attention in the mapping out and pursuance of future courses of action, in which it is vital that socially valuable acts and objects should be those which are desired and consciously striven for. (3) In the attainment of the highest mental efficiency.

EMOTION

Emotion has been called the conscious correlate of instinct. But, as Pillsbury[1] puts it, emotion is limited to responses ending in the body. Angell,[2] too, accepts the James-Lange theory to this extent and regards emotions as due to intra-organic reactions. Stout,[3] however, holds that the distinguishing characteristics of each emotion are located in the *primary* nervous excitement, and uses James' arguments against James to show that emotions are not fundamentally sensations, but points of view, attitudes toward objects. He does admit, though, that the situation causes a neural disturbance, and so allows sensational concomitants to enter in. He places emotion primarily in the category of feeling as Miss Calkins[4] and Judd[5] do.

Among original tendencies are those which involve, as a part of their reactions, certain organic changes and inner muscular contractions in addition to those of external adjustment. Of the usefulness of these inner movements there is some question, although in part they are probably vestiges of originally useful acts.[6] At the present stage of evolution they seem at times to be *per se* physically useless or harmful, or available socially as signs of feeling; mentally they add their sensational content to the richness of

1. Pillsbury, Essentials of Psychology, p. 272 ff.
2. Psychology, pp. 370 and 381.
3. Groundwork of Psychology, Chap. XV.
4. An Introduction to Psychology, p. 263.
5. Psychology, p. 298.
6. Cf. Dewey, "Theory of Emotions" cited above, *Psychological Review* Nov. 1894, p. 553.

consciousness. It is claimed by some that these organic changes would not occur if some one response to the emotional situation were allowed to take place. But, as a matter of fact, there is a great conflict among tendencies to reaction, due to the plasticity of original nature, but mostly to the influence of habit and changed conditions of life. Consequently the nervous discharge that might have been used up in some useful response is drained off in the more automatic channels of the circulatory or digestive systems, or into the more involuntary circuits of facial expression, blushing and so on. The actual conscious state is a strange complex of acute feeling, of definite attitude toward the situation, modified or enriched by all kinds of organic sensations, which, with the actual consciousness of the provoking situation, give to the emotion its specific character.

Emotion is thus a phase of maladjustment, and occurs when the individual is wavering between different courses of action. The situation is usually one which presents itself suddenly, or with intense contrasts, and this makes the immediate adjustment difficult. "Emotion is a complex state of consciousness of high affective coloring, involving an intellectual and a will attitude, appearing under sudden stress in a rapidly developing situation, either actually present or ideally represented, to which situation adequate adjustment is temporarily blocked. This whole state is accompanied by bodily sensations of great intensity." From this point of view emotion at first sight seems harmful, for all mal-

adjustment is undesirable. Emotion seems to prevent adjustment by confusing the individual. And considered all by itself, the emotional experience is bad. Whatever value it possesses must be looked for either in the effect of its expression on other individuals, or in the result within the subject himself. For example, furious anger may have been very useful in intimidating a foe. But the effect on the individual is temporarily to wipe out old habits or ways of reacting, and so make room for new modes of adjustment. Old paths are blocked and new ones opened up. Old ideas are cast out and opportunity is given for acquiring new points of view. In religious conversion, for example, it often happens that old habits cannot be conquered without some such upheaval and confusion being passed through. The reprobate must be plunged into fear and doubt and despair before he can be led to adopt a new attitude and rise above his old habits. So the waste of energy in the intense emotional experience is justified when the higher levels of conduct and attitude can be reached only in this way.

When an emotion is gone, a residue or mood is often left which tends to vanish as the adjustment reached becomes more and more habitual. To keep up the mood, the emotional experience must occasionally be revived. This can often be done by a mild repetition of the emotion, in which the affective and intellectual elements are clear cut, and in which the loss of balance is not noticeable.[1]

1. This paragraph with the one preceding summarizes the view of Colvin, in an unpublished lecture. Cf. Human Behavior, by the same author.

Indeed it is in this milder sense that the word emotion is usually used, and it is in this milder form that we have most to do with it in education. But now and then it may be worth while to go the whole way and freshen up the life adjustment from the very roots.

The general effect of an extreme emotional experience is exhausting. But a mild emotion, because of its affective element, may leave either a restful or stimulating effect on the one hand, or else a fatiguing and depressing effect on the other. Emotions are sufficiently differentiated in these respects to allow of a general classification. On the one side are physically helpful and socially useful, and on the other, physically harmful and socially injurious. Any emotional reaction may be more fatiguing than one which is calm, but it may carry with it advantages which outweigh the fatigue. Others may be exhilarating for the moment, but may result in exhaustion. But on the whole we can put on the socially or individually helpful side the emotions of joy, courage, love, sympathy, tenderness, reverence, trust. Whatever their physical correlates, these emotions add vastly to the satisfaction of life, increase its efficiency, and render social relations in which they arise and to which they tend not only tolerable but delightful. They are the *sine qua non* of social coöperation and physical health. On the harmful side are, in general, anger, hate, fear, grief, greed, scorn and so on. These exhaust the energy, often without offering any return. They sap the life, not only of the individual subject,

but of those who chance to be the unfortunate objects. They poison the body and the social group, and militate against all efficiency. The need is evident therefore of cultivating the former or more social type of emotions, and of discouraging or guiding the latter.

The recognition of the difference in the social value of emotions led the defenders of the rightness of original nature to claim for certain undesirable tendencies one or all of three functions.

1. The undesirable tendency may be a prerequisite of the desirable, acting as a stimulus to the next higher power. Hence all latent responses should be developed.

2. A bad tendency may be desirable as a necessary correlate of a good tendency; for example, anger and righteous indignation; jealousy and love; fighting or hate and honor.

3. The exercise of an undesirable tendency is useful if its early satisfaction leads to inoculation or protection from the same tendency in the future. Stimulus and exercise atrophy the tendency and allow it to give place to the next higher power.[1]

This theory of Catharsis is extended by G. Stanley Hall to include the imaginative experience of evil in reading, and so on, as a prophylactic measure, analogous to vaccination.

However true the first two claims may be, the last, as Thorndike has pointed out, is seen to be quite contrary to the law of exercise and habit, and to need more proof before it can be accepted even as an hypothesis. But the genetic, or correlative necessity for the exercise of a tendency does not preclude

1. Cited by Thorndike in an unpublished lecture on Educational Psychology.

the direction of it to socially desirable objects, and the gradual substitution of other more helpful responses. And it is hard to be convinced that there is as much need for hate in the world as there is for affection, or that affection is impossible without hate.

The question is a complicated one as is shown by the work of Shand in the analysis of emotional development. One or two examples will suffice.

> Sorrow as a primary emotion is made essential to the more complicated emotion of pity, which when thwarted in its helpful endeavor becomes despondency or despair. Tenderness comes from the interaction of joy and sorrow. Gratitude is tender joy. It involves not only joy in the benefaction, but also a touch of sorrow for the implied sacrifice of the benefactor. Again, reverence is a complicated emotion involving awe and tenderness. Tenderness we have already seen to be joy and sorrow mixed. Awe is admiration plus fear. Admiration is wonder plus submissiveness.[1]

So we have the primary emotions of wonder and fear, joy and sorrow, in a strange mixture of good and bad to make the valued state called reverence. This illustrates the complication. Fear on the whole we would discard, yet if it is a necessary concomitant of reverence, a sweeping expurgation of human nature that would altogether eliminate fear, would be dangerous. The secret of the solution is surely in the connection of the emotions with the right sort of situations.

Thorndike discusses briefly the various ways of

1. In Stout, Groundwork of Psychology, Chap. XVI.

training the emotions in his "Principles of Teaching."[1] Quoting in part:

"To arouse a given emotion in connection with a given situation we may use one of three methods.

1. Ideas that have in the past been connected with the emotion may be aroused. . . .

2. The emotion may be communicated through imitation." For example, through suggestion from facial and vocal expressions and so on.

3. "The bodily response characteristic of the emotion may be aroused." For example, courageous conduct assists the feeling of courage.

One might add, the habit of the analysis and the right *naming* of the situation and the association of the new name with all similar situations.[2] That is, a situation calling for an angry response is to be apperceived as one calling for a loving or humorous response. The too-familiar jibe is called a joke instead of an insult, with the response of a laugh instead of an angry retort.

The importance of mood is obvious. A mood, as has been said, is the residue of an emotion, or a tendency to react in the same emotional way to any situation. Joy and grief are the most persistent types, no doubt because of their corresponding effects on the whole nervous system. The emotion experienced tends to repeat itself by prejudging all situations and favoring like responses to all. This

1. P. 199.

2. Thorndike himself mentions this feature of the naming of a situation in his chapter on the training of conduct, but does not suggest it as a method in the training of emotion.

is due to the readiness of neurones to act. They are very unready to act when the state is one of grief. The rupture of so many connections involves, also, the failure of many ready tracts, with a resulting depression and lowered tonicity which results in the deadening of the whole system. Joy, on the contrary, lends the color of success to all endeavor, and therefore is a mood to be cultivated. Fear inhibits, except so far as its response includes the usual running, hiding, fighting, and so on. It is an unsocial state of mind and is associated with destructive events and acts. Appearing as anxiety when the situation is remote, it functions to center the interest of life in the preservation of self, and thus to restrict the field of mental action. This may not be true of anxiety for others, which is social in its direction, although involving inhibiting influence such as worry. When thus directed it is more truly allied to the tender or altruistic emotion than to fear.

To inculcate or encourage the expansive, stimulating and restful ways of emotional response and to eliminate so far as possible the depressing, exhausting emotional moods is therefore an important part of the task of education.

SENTIMENT[1]

Sentiment is a much abused word. Psychologists have not given much attention to it. Judd calls it feeling related to so-called higher concepts. Some

1. Cf. Shand, "Character and the Emotions," *Mind*, N.S., Vol. V, 1896, pp. 217–224.

use it as a name for a sort of refined emotion. Others limit it to those emotions connected with art and religion. Stout[1] calls it interest in an object for its own sake regardless of its advantage to us. Such interests rise out of the use of the object as a means to some satisfaction and are an instance of the transformation of means into end. They develop out of feeling, emotion and conation, and become the source of such activity. He describes them as concrete or abstract. The concrete sentiments are for individuals or a group of individuals—Home, School, Country, etc. The abstract are for general features of concrete experience such as power, fame, justice, truth, etc. These may be selfish, as in pride, vanity, love of fame; or unselfish, as in devotion, economy, order, neatness, sincerity, hate of wrong. There is a tendency to personify the abstract sentiments as in Freedom, Duty, Truth, and the like.

As another writer has put it, sentiment is an estimate or feeling of value which results from choice or investment. For example, a man chooses a political party; he invests his interests in that party. He chooses a profession and the decision means an investment in the object. The resulting feeling of ownership which controls his thinking is called sentiment. It is sometimes called the Heart. It cannot be changed *per se* but can only follow the investment. It is a gradual growth, implying the accumulation of habits which are congenial to it. Sentiment does not depend on the intrinsic value of

1. *Op. cit.*, Chap. XVII, p. 224 ff.

the object. Compare class-feeling. It has nothing to do with the character of the members, but depends primarily on the fact that it is *your* class and you have invested all your college interests with it. A man can be a staunch member of a national party in spite of political machines.

And best of all illustrations is the domestic sentiment. It takes more than affinity, whether of cultural interests or physique, or love or educational congeniality, to hold a family together. The strength of the domestic relation depends upon the domestic sentiment and that is in direct proportion to the investment made. If it is a ten-year experiment the chances are that it will not last as long as that. If it is for life, the sentiment resulting from the investment will tide over the many inevitable disagreements and bind together the seemingly incompatible. Our supreme choices determine our sentiments, and once created, our highest sentiments control our minor choices automatically.[1]

In another place[2] the same author speaks of sentiments as the acquired interests in contrast with the native interests. They result from identifying oneself with a cause so that all interest in the self is transferred to the cause. The cause owns the man.[3]

With all the other feelings sentiment is thus seen to belong to the volitional or active direction of consciousness. It is an attitude which accompanies and grows out of the conscious direction of activity in

1. Garman, C. E., Letters, Lectures and Addresses, Memorial Volume, p. 265 ff. 2. *Op cit.*, p. 401 ff.
3. Cf. the analysis of loyalty in Chap. IV of this book.

accordance with some purpose or ideal. It is a kind of anticipated satisfaction which attaches itself to all kinds of acts, whether painful or not, because of their relation as means to the end desired. By it therefore the disagreeable drudgery of life can be largely transfigured and made to glow with the white heat of enthusiastic devotion to a noble cause. This means an enormous accession of power through the stimulating as well as restful effect of completely satisfactory living.

The cultivation of sentiment, then, as the enthusiastic devotion to great causes and the abandonment of self-interest in the interest of social enterprises, is part of the task of education.

ESTHETIC APPRECIATION

Esthetic appreciation involves more of life than is often realized, though it is hard to state just what it is. All would probably agree that it is concerned with one's attitude toward the formal elements in experience. That is, it is a feeling of satisfaction or the reverse in the presence of proportion and harmony in color, form or sound. Or as Dewey puts it in his "Psychology," it is the feeling of satisfaction in the objective presentation of any harmonious ideal. It is concerned, he says, with the process of uttering an idea, involving harmony, or variety in unity, adaptation to the sense organs, economy of presentation, subordination to one purpose, and simplicity. Practically any experience we have is capable of being described, therefore, as beautiful or

ugly, according as it is significant of the ideal possessed by the mind. It is the appreciation of beauty which leads to creative activity, or the effort to produce an admirable whole rather than to analyze an existing whole. It is the esthetic appreciation of wholeness which leads men to create great systems of thought or to organize the fragmentary elements of experience into articulated organizations of science. There are artists in science, engineering, business and religion as well as in literature and painting, music and sculpture. For art is the expression of vitality.

Hence the need for education to cultivate the feeling for the beautiful, that the individual may be led to enrich his own life through the appreciation of proportion or color everywhere, and may also make all that he produces in some way a work of art.

THE TRAINING OF EMOTION THROUGH LITERATURE

Among the purposes for which literature is taught in our public schools is surely that of cultivating the emotions, sentiments, and esthetic feelings both for their own sake and for the sake of their relation to conduct and character. It may be disputed whether the emotions aroused by reading or in listening to stories are the same as those which result from an actual experience. One reason for this question is the fact that our emotions in reading usually give us pleasure even though they are of the naturally painful sort. Who has not cried over Dickens and

yet revelled in the reading? One follows with delighted horror "The Fall of the House of Usher," or with fervent zest the bloody adventures of some pirate brigand. Such is not the case, however, when we know the story to be true or even partly true as in "The Jungle," or some contemporaneous account of misery. If we read then it is in spite of pain for the sake of some ulterior interest, or else because we have acquired a morbid love of the melodramatic. This last is not only a possible but a probable effect of certain kinds of reading which are offered in abundance to school children in the form of dime novels—and some dollar and a quarter novels—and most conspicuously in the form of the daily paper. It is important therefore to know just what literature does accomplish for character.

The problem is complex. It involves (1) the relation of mental states aroused by reading to those aroused by actual situations; (2) the relation of mental states to action; (3) the relation of emotion to the functioning of mental states.

The relation of the mental states of reading or story-telling to those of actual situations is the same in general as that of images to sensations. Many of the same neurones are involved in images as in sensations, but without the activity of certain others which add the color of temporal or spatial relation, or the feeling of reality, with its appropriate motor connections. The whole situation of sitting-down-and-reading, or sitting-back-and-listening, no doubt carries with it a total inhibitory influence such as is

found in sleep. The connections which *are* made are with ideas and images and not with complete actions, except as actions may be already coupled with these ideas and images.

But unlike the unordered experience which results from immediate contact with reality, the mental experience in reading possesses a certain controlled, experimental quality. In studying scientifically a bit of physical nature, care is taken to control the conditions in such a way as to isolate the phenomenon from distracting relations in order that its typical qualities may be observed, and its conceptual value be realized. So art in literature presents a *type* by selecting certain universal traits for emphasis, or an *ideal* by recombining in concrete form the essential vital qualities of character, unstained by the mundane details which are a part of actual experience.[1] Literature therefore has the advantage of scientific method coupled with human material. Consequently the mental states of reading acquire unity, proportion, focalization, invaluable in the acquisition of moral ideals.

In the second place, any mental state may precede a given action, serving as its cue by association with it. As has been just stated, the mental state, by which I mean images, feelings, ideas, lacks certain of the nervous connections of a sensory experience and therefore must be connected up with the motor cells by actual association. Recombinations of the elements of mental states which have been already

1. Cf. Woodberry, G. E., Heart of Man, "A New Defense of Poetry."

joined with acts can occur in advance of acts, in the form of plans and resolutions, and these actually work by getting into the mind, by association, a mental state which will touch off the desired act. If our response therefore to any situation is to be changed, we may have, first, a momentary inhibition of any action, second, a recall of the kind of action resolved upon, and third, the control of the mental state which has that action as its inevitable sequel. This is a temporary condition and the habitually correct response is the desideratum; but it can come only through many actual experiences of this consciously controlled type.

Third, as to emotion. Emotion of some kind is usually included in our response to any critical situation. It belongs in that fringe of immediate experience which assists the feeling of reality and the certainty of motor connection. Without emotion to intensify the experience and to add its own nervous connections, response might not take place at all. The character of the response not only determines the emotion but is determined by it, because the kind and degree of emotion dictates the presence or absence of poise, clear thinking, self-control. Once started, the emotional response of fear or anger may take possession of the field and crowd out all possibility of ideal control. It is vital, therefore, to get the right emotional response started, in any situation. But how is this to be done through literature or story-telling? Not at all if not through the association of this emotional response with mental states,

and of mental states of certain emotional color with definite acts.

It was remarked a moment ago that emotion helped the feeling of reality. Consequently if a mental state is given an emotional setting or aspect, it will also make more connections with conative groups of cells and be more likely to function as a cue to action if at any time recalled. If in reading about some disease the feeling of disgust or horror is associated with the consequence of certain careless acts, then the situation normally calling for those acts will arouse the idea of the consequences, the feeling of horror and disgust, and the act will be inhibited. This is comparatively simple. It is not so easy in the case of emotions of less dynamic quality, or in the case of those derived interests called sentiments. But the principle is the same. Surround the ideal response desired, for example, with all the glamour of youthful interest in the heroic by stirring up these feelings in connection with the performance of some similar act by an admired literary character. Then by imitation and by suggestion and by actual neural connections the response is more likely to come than without such reading. Of course the absolutely sure way to get the right response is to make it, and this is a part of the educational task, difficult as it may seem. Indeed, one of the dangers hinted at already is that the study of literature will be simply emotional dissipation, resulting in no change of reaction because lacking connection with actual experience, —a type of character made immortal by William

James. The cure is action, action supported and made desirable by coöperation of class and teacher, by social approval, by suggestion and imitation.

This leads to another aspect of the method. Not only must the emotional reaction be associated with imaginary cases and be started by the force of its connection with experience, but it must, when actually attained as a variation in the individual's activity, be fixed or made secure by the satisfaction claimed for it. To be generous may cause a selfish boy so much pain that one act will forever dissuade him from trying it again, unless the generous response can be made to possess the extrinsic satisfaction of reward or social approval, and the ungenerous, the penalty of social scorn, until the natural tendency to kindly acts and attitudes can be substituted for its opposite in an established habit of goodwill. Here too literature helps by examples of loyalty to ideals when social support is lacking. It provides thus a sort of spiritual approval which leads in the direction of moral autonomy.

But the reality of the need for connecting the ideational with the motor areas, of immediately associating in experience ideas, feelings and acts, must never be lost sight of, in school or out, as a necessary condition of efficiency and fixity of character.

CHAPTER VI

THE PLACE OF FEELING IN WORSHIP

The "Religious Feeling"

Should it be true that the heart of religion is in a specific emotion or sentiment, then it behooves us to try to cultivate that emotion or its corresponding mood. James rather opposes the view that such a peculiarly religious feeling exists:

"In the psychologies and philosophies of religion, we find the authors attempting to specify just what entity it (the 'religious sentiment') is. One man allies it to the feeling of dependence; one makes it a derivative of fear; others connect it with the sexual life; others still identify it with the feeling of the infinite; and so on. Such different ways of conceiving it ought of themselves to arouse doubt as to whether it possibly can be one specific thing; and the moment we are willing to treat the term 'religious sentiment' as a collective name for the many sentiments which religious objects may arouse in alternation, we see that it probably contains nothing whatever of a psychologically specific nature. There is religious fear, religious love, religious awe, religious joy, and so forth. But religious love is only man's natural emotion of love directed to a religious object; religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons. As concrete states of mind, made up of feeling *plus* a

specific sort of object, religious emotions of course are psychic entities distinguishable from other concrete emotions; but there is no ground for assuming a simple abstract 'religious emotion' to exist as a distinct elementary mental affection by itself, present in every religious experience without exception."[1]

Yet even so, he inclines to the belief that in the religious experience a characteristic emotional change takes place. For example, on page 508 of the same book, he sums up the two universal stages of the religious experience as, first, an uneasiness, and second, its solution. "1. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand. 2. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers." Here is the condition of an emotional excitement: inability of the individual to adjust himself, accompanying confusion, with consequent relief from a new adjustment.

Colvin[2] regards this failure to adjust in the presence of the universe and its uncertainties as the condition of a specific religious emotion. When the object of the failure to react adequately is that total something called the universe, over against which man feels his helplessness, with fear and doubt, the religious response is to give up and to throw oneself

1. James, Varieties of Religious Experience, p. 27. Cf. also Leuba, J. H., A Psychological Study of Religion, p. 9; "With regard to the emotions, it will be sufficient to remark here that neither fear, which was the dominant emotion in perhaps all 'primitive religions,' nor the tender emotions, which have gradually displaced fear, nor yet awe, reverence, nor any other nameable emotion belongs exclusively to the religious life."

2. Colvin, an unpublished lecture on Emotion. Cf. also Human Behavior by the same author.

on the mercy of the Power. The state of upheaval which accompanies the sense of dependence is the emotional aspect of the religious experience. This is followed by relief and calm and so on. This emotional experience of dependence and surrender is necessary, he says, to the continuance of religion as a type of adjustment. As explanations of the world are advanced, the sphere of religious reaction is narrowed. But something is always left over which is not explained. Religion is the means of completing the adjustment that scientific knowledge fails to achieve. Faith is the religious mood which results from giving up to the Power that controls the universe. But it needs revitalizing now and then by an experience of religious emotion.

But what is the relation of such an emotional experience to the developing religious consciousness? Primitive man was probably intensely emotional.[1] He frequently found himself in situations which he could not adequately handle. He felt himself confronted by the mysterious Unknown in accidents, in storms, in drought. All the confusion and upheaval found in any intense emotion he no doubt experienced; but it was not until he had conceived of an over-ruling Power that he could have reacted by submitting to the mercy of such a power. The *religious* quality of the emotion was conferred by the conception of the nature of the situation within which the emotion arose, and by the nature of the adjustment finally made. In anger, for example, it is the

1. Cf. Menzies, History of Religion, pp. 20–21; also cf. Franz Boas, The Mind of Primitive Man, Chap. IV.

personal affront and the resulting desire to injure or annihilate, together with the whole muscular reaction, which give character to the emotion. So the emotional response due to the failure to meet the conditions of life in the universe becomes *religious* in Colvin's sense, when the universe is conceived as something that can be submitted to, and which, when submission is given, will make the desired adjustment possible.

If this is essential to religion, then religion must grow less and less prominent all the time. As one reason for this Colvin suggests that science is gradually making possible our adjustments to conditions without reference to the Power. A more tenable reason is that the idea of the character of the Power is becoming socialized. That is, religion is concerning itself with ever new and higher objects. When the Power is completely socialized, as it is in the Christian ideal, then such a reaction as Colvin describes would be impossible. There is nothing specifically Christian about an emotional experience based on a sense of absolute dependence. Reverence must be freed from primitive unsocial elements if it is to appear as a Christian attitude.

If there were an emotion definitely associated with our sense of interdependence and social sharing and fellowship with both God and men—an emotion peculiar to our effort to win the highest conceivable values—then that would be a Christian as well as a religious emotion. That the emotional upheaval characteristic of more primitive religion is not Chris-

tian does not necessarily imply that Christianity is not religion. There is something more permanent about the religious consciousness than this emotion of dependence, and that is the underlying demand for more complete and satisfactory life. The religious *attitude* is not bound up with any emotion. In insisting on the possession of all things needful for such a life, the religious state of mind may be subjected to various emotions, according to the character of the objects desired and the means of attaining them. For the more primitive consciousness, where God is unsocialized, the emotional upheaval in the presence of the mysterious Unknown is a natural religious reaction. For one who regards God as a friend, however, the emotions characteristic of our friendly relations are those which are needed to keep alive the religious attitude of faith in the attainment and conservation of the highest values.

We need not claim for religious experience any peculiar feeling, even though we continue to assert that religion is essentially a matter of feeling and attitude. We would have to discover, however, what feeling attitudes are characteristic of religious experience, especially in its Christian form. These we have already found to be conveniently grouped under the rubrics Gratitude, Goodwill, Reverence, Faith, and Loyalty. If we can properly define the social relations within which these attitudes should be present, and understand the purposes which underlie such relations, we have gone a long way toward defining religion.

It is the position of this discussion, therefore, that the Christian religion has no emotion or feeling which is peculiar to it, but that the attitudes common to our human life become Christian when they are taken up into the Christian purpose.

The Significance of the Feelings in Worship

Psychological Problems

We have thus found that no one feeling is confined to religious experience, but that religious experience is nevertheless vitally related to the feeling-aspect of consciousness. It will naturally be asked, then, what significance Feeling has for that aspect of religious experience called Worship, with which we are now particularly concerned. We will first take up various problems arising from the application of the psychology of feeling to the purposes and methods of worship, and then we will turn our attention to the relation of the feeling-side of worship to experience as a whole.

Public worship takes many forms, from the extreme Quaker meeting on one side to an elaborate High Church ritual on the other. It would be an interesting study to compare their psychological effects. In the absence of such material let us consider what goes on in a service more typical of many churches which stand midway between these extremes. When such a service is well organized, the minister has a definite purpose and a definite plan. He wishes to bring the congregation to a new point of view or to

a new resolve. To this end he selects music, hymns, prayers, Scripture, and address, and weaves all into a harmonious whole which shall, in its total effect, induce the desired change in the minds of the audience. And consciously or unconsciously, he makes use of the psychology of feeling and emotion.

The power of music to give varying emotional tone to the mental state is well known.[1] We are familiar with music that saddens and music that brightens our outlook, and which, by this direct control of mood, indirectly controls the ideas usually associated with the mood. The possibility of increasing the effect by joining poetry with music is likewise seen, for poetry, with its rhythm, its suggestive imagery, seems also to have a control over mood which prosaic language does not. The congregational singing, further, unites all by the consciousness of uttering a common sentiment. There is an exaltation of mood from merely sharing an idea with others. Probably everyone has felt this even in conversation. Again the Scripture responses afford an opportunity for the social expression of ideas associated with the deepest feelings, both grave and happy. The sermon is intended to bring the central idea of the service to a focus, utilizing the mood created by the preceding portion of the service and carrying the audience on to a clear conception or a clear resolution. And finally, the closing parts of the worship, in the singing or in the private devotion of silent prayer, give the congregation a

1. Britan, H. H., "The Power of Music," *Journ. Philos. Psych. Sci. Meth.* July 18, 1908.

means of expressing or of reflecting upon the attitudes they have reached. But most important of all is the effort made to bring the ideas into relation with the highest and most dynamic ideals of life, and to make the members of the congregation feel their association with one another and with the Father in Christian fellowship or in the Christian cause.

Other elements enter in to help the general purpose. The offering may be made distinctly useful from a psychological point of view as a means of tangibly expressing and so renewing an altruistic attitude. The special music of choir or organ may stir the feelings. Prayer and Scripture may touch tender chords and offer ideas which minister to the peace of the distressed, and renew the ambition of the indifferent, or prick the conscience of the conventionally moral.

Of course few services are so carefully planned as to get all the effects that could be wished for. But any service has some of the elements and conditions described, and is in a way to produce some of the desired effects. The best study of such effects is found in Hylan's "Public Worship." The inadequacy of his questionaire method has already been commented on. But there is sufficient evidence to show that the persons questioned did experience emotional uplift and moral stimulation. It is perhaps not too much to assert that it is because of such revitalizing effect that some persons attend public worship, and that it is because they do not experience such an effect that the others stay away.

A study, therefore, of the problems and methods involved in the control of the desired effects is essential to an intelligent use of public worship. Our discussion will confine itself to such of these problems and methods as impinge upon the psychology of feeling.

One of the effects actually experienced or to be desired in public worship is the illumination of some central idea in such a way as to bring the individual to a feeling of conviction regarding its truth or value. To this end all hindrances to the free and easy flow of ideas about the main idea should be removed. Outside attractions must be banished. The mind must be attentive to the service and not to personal vexations. Hence the value of beautiful church interiors with restful decoration and satisfying appeal. The service should, further, develop a general feeling of joyous freedom. There is thus gained a narrowing of attention to one idea or group of ideas of which the characteristic emotional tone is joy.[1] These two facts, narrowing of attention and joyous mood, conspire to accumulate more and more of satisfaction through the increasing ease of nerve connections and a tendency to escape critical thought. This is all of great service in gaining the desired feeling of conviction.

1. It was seen in the preceding chapter that satisfaction depends on the unhindered activity of the nervous system. As a rule, greater satisfaction attends the *motor* connections than the ideational. This is perhaps due to the fact that motor connections are not subject to as many inhibitions as are the ideational. When once started, a motor circuit will usually continue to its completion unless external circumstances prevent it. An approximation to the same conditions in the neurone activity concerned in the association of *ideas* leads also to satisfaction, in an intensity directly proportional to the absence of inhibition.

But it is not desirable that the process should be wholly a matter of *suggestion*, for that would be a reversion to the primitive "crowd" type of emotional control. All moral resolves should be reached through *critical* thinking. But critical thinking involves *inhibitions*. It is therefore a problem of the service to give sufficient freedom to the individual in the choice of his purposes and yet to preserve the high tone of feeling necessary for the sense of conviction. It is this problem which distinguishes the experience of public worship from that of historical mysticism, although in both types of experience a sense of conviction and real personal power are reached.

In the mystic experience in its extreme form there is a sense of immediacy, or of the possession of the seat of consciousness by another personality. The self is felt to be metaphysically united with some *other*. These phenomena are allied with ordinary motor automatisms, such as strumming with the fingers, which take place with no apparant cognizance by the main stream of thought, while the attention is given to something else. That some fraction of attention, some fringe of consciousness is devoted to these acts, however, is evidenced by the fact that they can usually be recalled if sufficiently ingenious methods are used.[1] In the case of mysticism this fringe seems to encroach upon and displace the normally brilliant nucleus of attention and to occupy the whole field. But that some portion of the main

1. Cf. Morton Prince, The Dissociation of a Personality.

stream still flows is seen in the fact that the automatisms are actually felt as incursions into the personality from the outside. Now there is nothing to prevent automatisms from occurring in the sensory and ideational cells as well as in the motor. The fringe may represent activity of an ideational as well as of a conative sort, and immediacy will take the form of the control of ideas and become mystic illumination.

However new these ideas may seem, they consist of data already present in the mind, as is shown in the case of St. Catharine of Genoa, whose experiences are described in detail by von Hügel.[1] He analyzes the sources of her conceptions. James also indicates the same thing.[2] Dionysius, for example, describes truths by negatives. That is, the concepts were already given. Nor do the prefixes super- and omni- imply any new knowledge.

But that these immediate illuminations should appear as possessions and revelations is perfectly in accord with the nature of feeling. For see what is going on. The mind is in the unusual process of uncritical activity. Ideas follow one another with rare ease and satisfaction. Intoxicated by its freedom, the mind is raised to a new level of associative power. Unrestrained by critical analysis, ideas flock together in new and sometimes strange combinations, which are attended by even greater pleasure than accompanies the successful issue of a

1. von Hügel, The Mystical Element of Religion, Vol. I, pp. 258–260, Vol. II, Chap. X.
2. Varieties of Religious Experience, Chap. XVI, p. 416.

process of reasoning. Its deliverances seem therefore to be from a source without itself and to be profoundly true.

Conviction is so often made the test of truth that many falsehoods, the truth of which we are convinced of, can never be rectified. The reason for the association of feeling with truth is perhaps this. In practical life we often become convinced of the truth of a statement through our activity. Activity is more directly associated with emotion than thought is. Emotion and conviction therefore tend to go together. Further, pleasure or pain is normally connected intimately with activity, and pleasant feeling with successful activity. Since successful activity is a practical test of truth and a basis of conviction, the presence of feeling of satisfying tone in connection with any idea becomes naturally, also, a guarantee of its truth.

Thus in the mystic experience illumination and conviction are attained without critical thinking. It is one of the tasks of public worship to develop the same conviction by a process of critical reflection, and so, to preserve the conscious freedom of the individual.

When the purpose of a service is to clear up a theological or ethical concept, the problem is not difficult. The leader and the forms of worship supply most of the associations used in reaching the new idea. The process does not involve, usually, a fierce struggle of ideas, and it is only necessary to preserve a general tone of good feeling through the service.

When the purpose is to revive the force of ideas already understood and to associate old attitudes with fresh resolves, the appeal is more to feeling than to intellect, and the emotional stimulation has the full assent of the congregation. This is the usual task of the service. It must surround the attitude already acceded to with all the dynamic possible. This implies the association of the attitude with all the most powerful ideals and motives, and the raising of the whole individual purpose to the level of the divine purpose.

When the intention of the service is to change completely the attitude of the individual and develop altogether new purposes, then excessive appeal to feeling can be used, but only with danger to individual freedom. As a conscious educational means, it may be justified in revivals, for the purpose of getting adults out of old habits and started in the right direction. The constructive educational process must then follow the momentary control by suggestion. If the educational process precedes, then the use of suggestion in the extreme form of the evangelistic meeting may not be necessary.

Now there are always some individuals who find reality in the mystic experience; who through an experience interpreted as immediate union with God, achieve real efficiency of character. Others will find help through a conscious identification of *will* with the Father's will, and reach efficiency through self-conscious control. The ordinary service probably ministers to each of these two types of mind,

and permits the individual to attain his own freedom by either road.

It is in line with the mystical method of external control that the mystics should find through extreme emotional upheaval a means of winning reorganization and stability of character. Such upheaval has about it the flavor of an immediate experience, unconnected with the past. Indeed one significance of it is its power to free the individual from bondage to the past habits which tend to control his action. Delacroix[1] brings out the fact that as a result of mystic experiences of high emotional intensity certain of the Great Mystics, for example, St. Theresa, have succeeded in gaining a practical efficiency and mental balance not previously possessed. The discussion of emotion in the preceding chapter will already have suggested how this may have been made possible. The emotional experience itself, as is seen from the diaries of the mystics, is one in which there is great confusion, and often depression, from a conscious lack of adjustment. As soon, however, as the subject gives up and trusts himself to the Higher Power, the adjustment is made, the tension is broken. Sometimes the pendulum swings over to an expansive joyous state which is so intense as to be painful, and the mystic is at a loss to express his joy. This too is an emotional experience, and it finally gives way, as the consciousness of adjustment to the Power is clarified, to a mood of high exaltation and practical power. A new level of mental organiza-

1. Étude d'Histoire et Psychologie du Mysticisme.

tion is apparently reached on a plan provided by the ideals and ideas previously present in some form, or worked out during the less emotional periods.

But it does not follow from this, that this is a method to be adopted in public worship. The place of intense emotional experience in public worship was touched on in speaking of revival services. It is desirable to produce at least enough emotional glow to restore valuable expansive moods, or attitudes of social significance such as the five Christian attitudes discussed in Chapter IV. If necessary, the emotion could be carried to the point of upheaval in order that an altogether new habit or new idea might be inserted, but this is rather a method for adults. A properly elastic education should make it rarely, if ever, necessary in a group of children.

Philosophical Problems

So far we have been chiefly concerned with method. There is still the problem of the *content* of the experience of worship and its relation to our other experience. We should be better satisfied if we could find out the bearing of this experience of worship upon our knowledge of God and of the process of reality; if we could know what contribution the Heart may make to our grasp upon reality. It will perhaps have already been suggested that these questions are intimately bound up with the philosophy of *value.*

There are two ways of approach to a philosophy of value. The first is rational and the second prag-

matic. One test of truth is that the asserted fact or law should be consistent with experience as already organized. A second is that it should agree with the controlled experience to follow: That is, it should be subject to objective test; and the apparent exceptions have to be brought within the law or classification. One basis for the selection of this or that hypothesis is certainly that it satisfies our intellectual demand for consistency. The dynamic is the feeling of satisfaction in the congruity of new and old. Now in the experience of worship the mind may be exalted to a high pitch of clarity and efficiency of association, for the reasons given early in the chapter, so that experience is viewed in greater completeness and with more perfect perspective. The selection, then, from the many incoming ideas, is made on the basis of a fuller grasp of experience and is attended with a higher degree of feeling, so that the products of such mental processes may seem to have the force of necessary truths and to need no further corroboration. They are obvious. And indeed, the point is that they really may be true, and that the nature of reality may be comprehended, thus, far in advance of the plodding experience of empirical investigation, necessary as that may be. This has proved to be the case in the invention of genius, in the insight of mathematicians, in the far-reaching prognostication of captains of industry.[1] The correctness of the vision is proportional to experience, to fertil-

1. Cf. Th. Ribot, Essay on the Creative Imagination, especially Chaps. II, III and IV of Part I.

ity of mind, and to the, as yet, unanalyzed faculty of sagacity in the selection of the factor which corresponds most accurately to the process of reality and the flow of events. Value belongs intimately with this whole process of thought, for it is the feeling of value, or of compatibility with present intellectual needs, which is at the basis of all this kind of thinking. And the value is thus seen to be one source or test of truth.

The other way of approach is that which emphasizes the modifiability of reality, or the possibility of modification in the direction of value. Mind is one very important factor in the determination of the process of reality. Men change their environment and the nature and forms of reality to suit their wants. The assertion, therefore, of this or that value as a necessary correlate of some need, is a first step toward its attainment, toward its creation. The thing asserted becomes true, and the thing demanded becomes real, through the activity of men. Here, then, is another basis for claiming validity for judgments of value. It is only by making value-judgments that we get truth; and that portion of truth, that section of reality of which we do become cognizant, is likely to be just that which is marked off for us by our bold assumption that what must be, that what we are fundamentally in need of to complete our intellectual or our physical being, must exist or must be made to exist.

In Bergson's books reality is thought of as a proc-

ess, discoverable through and in activity, since activity, being itself a process, is of the same substance with it. It has been suggested how closely feeling and activity are bound up together; how feeling is the registering in consciousness of the successful or unsuccessful direction of activity; how it guides our unconscious adjustments; and how, by its indication of the attainment of intellectual harmony, it may be thought of as fundamental to all mental activity whatsoever. A part of our conscious appropriation of reality, a part of the process by which our experience of reality takes place, is through feeling as attitude, as the conscious correlate of activity. Reality becomes known to us, not only through the analyzed results of activity, but in the activity itself; and the conscious side of the actual process of doing something is Feeling.

That feeling brings us no new concepts does not necessarily mean that it teaches us nothing. That it clothes the old concepts with new meaning because of its correlation with the process of life-adjustment, and that it thrills them with the dynamic of full conviction, turning thought into action, and opinion into triumphant faith—these are no small contributions to human life. To have found the way through the need of an expanding life to the assertion of the reality of such a life is more the fruit of feeling than of intellect. Had not a greater need been felt than the need for consistency—or had not the need for a larger and more inclusive

consistency come, which would include a possible as well as a past experience—then no one would have rebelled against the doctrine of a fixed, unchanging and unchangeable universe, proclaiming instead a growing, progressing, achieving universe. The idea was not new. The centralization of it, the absorption of it into the fiber of all modern thinking, is new. It is the feeling for the beautiful that makes of pigments and canvas a new creation in art. It is the feeling for the good that turns the scholar into a saint. It is the feeling for the true that transforms the philosopher into a prophet.[1]

Perhaps we are sometimes prone to overwork the rubrics ethical and social, and in our endeavor to rid ourselves of flaccid quietism, to throw out the child with the bath. There are two types of character, the reflective and the impulsive. The one tends to overvalue contemplation and the other, action, as the sum and substance of existence. It is a matter of emphasis. We both act to enjoy the subsequent or attendant satisfaction, and we reflect that we may better act. But it is unnecessary to say that either one or the other aspect of experience is the final end of existence. It would be more truthful to say that satisfaction is the end of all living, for that is, in a way, a middle term be-

1. Although the claim stands that there is a difference between knowledge and faith, and that, however sure the prophet may be of the truth of his vision, his contribution to man's grasp on reality must not be confused with the demonstrations of science; yet it must be as strongly asserted that "pure" science is empty without faith, that all its super-structure is built on bold assumptions, that it looks backward instead of forward, and that so far as it does try to claim that what has been must be, or that what has been shall be superseded, it has adopted axioms of *faith*. When science involves a purpose it becomes a means to the ends set by faith.

tween thought and action, representing both. It is more definitely the sphere of self-hood than any other process or state of mind (if we take it to include what we mean by attitude). As satisfaction becomes differentiated, objectified, and remembered or anticipated, it is made articulate as value. The intellect and the will become the tools of desire in the localization and attainment of value. This value becomes in the course of history more and more social and ethical. The individualistic values get sifted out and the universal values become the greatest satisfiers. But this does not mean that the basis of value ceases to be in large part subjective. Its foundation is still in the personal attitude and personal satisfaction. The inner experience of feeling and reflection that accompanies and results from action is bound to remain on an equality with action itself as the goal of life and the test of truth. The whole circuit of experience is often summed up in the word "action." But considering the unity of feeling and action, might not the inclusive word as well be "feeling"?

In seeking what feeling may have to say about God we come again upon the claims of the mystics. There are two kinds of God-experience, immanence and transcendence. Physical and biological science are fast approaching a degree of organization and completeness which makes the inference of immanence inevitable. The evidence of a unifying principle of a universe of order, which includes ourselves, has led us to believe in the presence of an intelli-

gence in the world and to feel our oneness with the process of physical nature. In like manner, biology is coming to reiterate more strongly than ever the "pragmatic substitute for free will," the complete interdependence of men, physiologically and socially. Equipped with the physique and capacities given us by our progenitors, we develop in accordance with our possibilities in the direction indicated by our environment, which also is given. What have we that we have not received? Individualism has given way to a philosophy of social solidarity comparable to the mystic's loss of the sense of self in a larger whole. The difference is that the one type comes by a rational process to an experience of the loss of self in the oneness of Humanity, in which he finds an immanent God; whereas the mystic believes in the unmediated, unconnected and therefore un-rational experience of the loss of self through unification with a transcendent God.

The experience of personal communion with a transcendent God is not verifiable in sensory experience, because it does not arise from it. But the senses do not furnish us with all the experience we have. The mystic claims an inner experience, just as real and complete as that of hearing and sight, in which he asserts that he has met God and has had direct evidence of his existence and character. He says that others may come and see. He makes no sterner demands than does the scientist who offers his truth to be tested by the world. None but a trained specialist can fulfil the condi-

tions for getting similar sensory impressions through eye and ear. Yet that does not discredit the pronouncements of science. The mystic experience, too, can come only under certain conditions and with long discipline, but neither is that a basis for discrediting its deliverances. The mystic specialists hold strictly to experience and throw open their treasury of truth for examination by any, and for verification by those who, if they have the ability, will subject themselves to the same kind of experience.

Yet even if we should be inclined to grant all this, it is still true that the mystic experience must and can be *interpreted*, at least as to its psychological process, in terms of empirical science, and that the values of the mystic experience must and can be sifted and weighed and freed from their suffocation in an antiquated supernaturalism. Feeling is the realm of immediate experience in the sense that it is the direct and intimate accompaniment of all mental processes. But it remains a question whether or not, through this immediate conscious grasp on certain real processes, we attain to insight into the total significance of life and its relation to a larger, more comprehensive consciousness, to a degree not possible through inference from the isolated facts of experience.

Now the value of mysticism does not consist of the mystic philosophy and its utterances about God, nor of the interpretation that the mystic gives to his mental processes. Rather does it lie for us in

the emphasis of the mystic on feeling and reflection as aids to the higher organization of character. The mystic is really concerned with *values*, and with the assertion of the need of the reality of certain values for the attainment of self-realization.

In public worship the values of the mystic experience can be gained without its detrimental aspects. Public worship may be conducted so as to provide opportunity for reflection and for the attainment of conviction concerning the great themes of conduct and reality. These ideas are brought into relation with one another and organized about the central Christian purpose. They are shared by the rest of the group and therefore, either consciously or unconsciously, become part of a social program. In worship there is also a social relation, consisting of the fellowship of moral agents who are felt to be necessary to one another for the accomplishment of their common purpose. And this fellowship includes God, as necessary for the working out of one's deepest hopes, and as essential to the ultimate satisfaction of the desire for perfect companionship. In worship the highest values of life, including the value of friendship, acquire thus an eternal significance; and the attitudes and feelings of our common humanity are transformed into the attitudes and feelings of universal religion.

CHAPTER VII

AN EXPERIMENT IN SUNDAY-SCHOOL WORSHIP

The task yet remains of showing that services can be planned and carried out in such a way as to embody the general principles discussed in Chapters V and VI with a view to accomplishing the ends set forth in Chapters I, II and IV.

During the season of 1912–1913, the opening services of the Union School of Religion[1] have been conducted under the direction of the writer. The scheme was adopted of dividing the year into five Periods, each devoted to one of the attitudes described in Chapter IV. Every service was planned with great care, with a view, first, to leading the children into the attitude of the Period, and second, to helping them to come naturally to an understanding of the meaning of the attitude and its

1. The School, maintained by the Union Theological Seminary, "is an outgrowth of a movement that has been going on for some years in the City of New York. . . . Under the name, 'The Union School of Religion,' it is now a regular part of the Seminary department of Religious Education. The aim is to employ in religious education both modern knowledge and the methods of teaching that are approved by the best educational practice, and in so doing to train workers and to accumulate a body of experience that shall be of service to other Sunday schools.

"The general supervision of the School is delegated by the Faculty to a Committee, consisting of Professor George A. Coe (Chairman), President Francis Brown, Professor Julius A. Bewer, Professor Thomas C. Hall, and the Reverend Gaylord S. White. With this Committee, Dean James E. Russell, Professor Samuel T. Dutton, and Professor Frank M. McMurry of Teachers College, coöperate in an advisory capacity." (Quoted from the descriptive circular of the School.)

The School holds its sessions in the new Seminary buildings on Broadway at 120th Street. The classes meet in separate rooms in the Administration Building. The opening exercises are held in the Chapel.

relation to Christian living. This involved the selection of hymns with suitable tunes and words, choir responses, psalms, stories, and the writing of talks and prayers. Certain problems were present from the start, such as the following:

1. All the classes, from the First Grade to the Second Year High School, met together, and the Kindergarten was often present also. This meant that the service had to be made to appeal to many different stages of intellectual and social development.
2. The children knew only a few hymns. Consequently it was often necessary to devote part of the time to the practice of hymns.
3. The hymns in general use in the churches and accessible in the Church or Sunday-school Hymnals represent for the most part the experience of adults, and theological interests foreign to children. This made necessary a careful examination of hundreds of hymns and a strict censorship of their qualities. The number of hymns from which a suitable selection could be made was found to be very small.
4. Stories embodying Christian attitudes in a form adapted to use in the pulpit are extremely rare. Those used were almost always re-written or altered to meet the need of the occasion.
5. The place of worship was at some distance from the class rooms, so that it was necessary to adopt an order of procedure to include the assembling in the building where the classes were held, the walk to the Chapel, the service, and the return to the class rooms. This involved processional and recessional singing.

On the other hand, the purpose of the service was materially promoted by the following items:

1. The Chapel where the services were held is a beautiful gothic structure of semi-cathedral type, rather small, with a splendid organ.
2. The teachers and choirmaster were all thoroughly sympathetic with the plans and assisted generously in carrying them out. The organist was an able professional musician, used to playing in children's services.
3. Under the efficient leadership of the principal and choirmaster of the preceding year, the School had become accustomed to the general order of worship followed. The season consequently began with an attitude of interest in the service on the part of the children and readiness to take part. There was also left over from the year before the nucleus of a choir of boys and girls with which the new choirmaster could begin.

In other words, the writer was able to start in with an assured asset of "goodwill" toward the service and of certain habits formed the preceding year in connection with those elements of the service which were continued—such as hymn singing, the repeating of psalms and of the Lord's Prayer. With these helps and hindrances the services were planned and conducted. A description of the general program follows:

The School assembled in the administration building, where hats and coats were hung up. At 9.30 the children formed in line in order of grades, beginning with the youngest. The choir of about twenty-four boys and girls, preceded by the principal and the chorister, then led the School through the corridors and cloister to the Chapel. As the door of

the Chapel was reached, the organist, who had been playing a prelude, began the processional hymn, which he then played through. Then, with the choir singing the first stanza of the hymn, the School continued into the Chapel. The choir sat in the regular choir stalls in front. As the rest of the children reached their pews they joined in the singing of the hymn, which was continued until all had arrived in their places. The service then followed, with such items as these.

Processional Hymn
The Lord's Prayer
The Doxology or a Psalm
Sentence sung by the choir
The Common Prayer
Hymn
Story or Talk or Organ Selection
Prayer by the Leader
Recessional Hymn

All sang the first stanza of the recessional hymn and then the choir passed out, singing the next one or two stanzas alone. When the choir finished with an Amen, the School started out in the same order as it had entered, and, with the choir leading, marched back to the administration building to the several class rooms.

The details of four typical services are here given in full, with suggestions as to the contents of the others. The first has as its central attitude Gratitude, the second and third, Goodwill, and the fourth, Reverence. In each case the order was followed

without any announcement of the items, except in the case of the hymns.

I GRATITUDE

1. Processional Hymn, "Rejoice ye pure in heart." Tune, "Marion"

Rejoice, ye pure in heart,
Rejoice, give thanks and sing;
Your festal banner wave on high,
The Cross of Christ your King.
Rejoice, rejoice,
Rejoice, give thanks and sing.

Bright youth and snow-crowned age,
Strong men and maidens meek,
Raise high your free, exulting song,
God's wondrous praises speak.
Refrain.

Yes, on through life's long path,
Still chanting as we go;
From youth to age, by night and day,
In gladness and in woe.
Refrain.

Still lift your standard high,
Still march in firm array;
As warriors through the darkness toil
Till dawns the golden day.
Refrain.

The School remained standing as the leader said, "Let us pray." Then followed

2. The Lord's Prayer, the choir singing the Amen

Still standing the School then sang

3. The Doxology,[1] Tune, "Old Hundredth."

1. This was explained to the children by the choirmaster as expressing for hundreds of years the praise and gratitude of Christians.

The School was then seated and bowed during

4. The Sentence by the Choir (sung softly)

The Lord is in His Holy temple,
Let all the earth keep silence before Him.

The School continued with heads bowed, and the leader said, "Let us pray." Then followed

5. The Common Prayer[1] the choir singing the Amen

O God, our Heavenly Father, Thou hast freely given us all things. Thou hast made the world beautiful. Thou dost send the sunshine and the rain, that the earth may yield us food and flowers. Thou hast given us the homes we love, and hast set us among many friends. All day long we are safe in Thy keeping; and at night we sleep in peace because of Thy gracious care.

We thank Thee, our Father, for all these gifts of Thy bounty. As Thou dost love us, so may we, by loving and helping others, show ourselves Thy grateful children. Amen.

The choirmaster then announced the Hymn, which the School sang standing:

6. Hymn, "We plough the fields and scatter." Tune, "Dresden"

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;

1. The children learned the prayer in class or at home and so came to the service prepared to repeat it in unison.

The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good;
The seed time and the harvest,
Our life, our health, our food.
Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest,
Our humble, thankful hearts.

7. Story, "What Bradley Owed"[1]

There was once a boy whose name was Bradley. They called him Tiddley Winks when he was young, because he was such a tiny little thing. When he was about eight years old, he had already got into the bad habit of thinking of everything as worth so much money. He wanted to know the price of everything he saw, and if it had not cost a great deal, it did not seem to him to be of any value at all.

Now this was rather foolish of him, for there are a great many things that money can't buy, which don't have any price at all. Money cannot buy the very best things in the world, as you will soon see.

One morning when Bradley came down to breakfast, he put on his mother's plate a little piece of paper, neatly folded. His mother opened it, and what do you think was on it? She could hardly believe it, but this is what Bradley had written:

Mother owes Bradley	
For running errands,	25 cents
For being good,	10 cents
For taking music lessons,	15 cents
Extras,	5 cents
Total that mother owes Bradley,	55 cents

1. Adapted from H. T. Kerr, Children's Story Sermons.

His mother smiled when she read that, but she did not say anything. When lunch came she put the bill on Bradley's plate with the 55 cents. Bradley's eyes fairly danced when he saw the money, and he thought his business ability had been quickly rewarded. All at once he saw that there was another piece of paper beside his plate, neatly folded, just like the first one. And when he opened it, what do you think he saw? Why, it was a bill from his mother! This is the way it read:

Bradley owes Mother	
For being good to him,	nothing
For nursing him through his long illness with scarlet fever,	nothing
For clothes and shoes and gloves and playthings,	nothing
For all his meals and his beautiful room,	nothing
Total that Bradley owes mother,	nothing

Now what do you think that boy did when he read those words? Do you think he put the 55 cents in his pocket and went off whistling? I am sure you know better than that. No—the tears came into Bradley's eyes, and he put his arms around his mother's neck, and he placed his hand with the 55 cents in her hand, and said, "Take the money all back, mother, and just let me love you and do things for you for nothing."

8. Prayer, the choir singing the Amen

O most merciful and loving Father, Thou alone knowest how much we owe to Thee. For what have we that we have not received? Our mothers give us so much more than we can ever count, of life, of love, and care. But Thou givest us our mothers. Our fathers give us their long hours of toil, that we may have plenty, to eat, to wear and to enjoy. But Thou givest us our fathers. Our teachers give us daily strength and help as we strive to learn about Thee and about the world that Thou hast made. But Thou dost give us our teachers.

Life, with all its joys and sorrows, with all its friendships, its strivings and its victories, is Thy gift, O God, to us. Teach us,

our Father, the shame of unthankful hearts. May all that we possess of ease and security and friendship only make us the more eager to share our blessings with those who have made us happy, and with those, too, who have none of the good things of life which we enjoy.

Hasten the time, O God, when all men shall be as brothers; when all occasions for war and suffering shall cease; and the whole world shall grow into the fellowship of an eternal peace.

In the name of the Great Teacher and Elder Brother, Jesus Christ. Amen.

At the close of the prayer the choirmaster announced the

9. Recessional Hymn, "God is my strong salvation." Tune, "Aurelia."

God is my strong salvation;
What foe have I to fear?
In darkness and temptation
My Light, my Help is near;
Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me,
With God at my right hand?

Place on the Lord reliance,
My soul, with courage wait;
His truth be thine affiance
When faint and desolate;
His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen;
The Lord will give thee peace.

Among other hymns used during this Period are the following:

"The King of Love my Shepherd is." Tune, "Dominus regit me"

"For the beauty of the earth." Tune, "Dix"

"Come, ye thankful people, come." Tune, "St. George's Windsor"

Other stories told were: "About Angels,"[1] "How Bread Came to the Children,"[2] "The Little Blind Girl."[3] On one Sunday, in place of the story, the organist played "The Priests' March" from "Athalie."

In these services, gratitude for the everyday blessings of food, clothing, friends, fathers, mothers, and so on, was made prominent. The series led up to Thanksgiving, at which time, on the appropriate Sunday, a short story of the first Thanksgiving was told, and the Governor's Proclamation read. The prayers, as is illustrated in the one given, supplemented the idea of gratitude to friends with that of gratitude to God as the source of all good.

II GOODWILL[4]

1. Processional Hymn, "We've a story to tell to the nations." Tune, "Message"

We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light.

Chorus:
For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great Kingdom shall come on earth,
The Kingdom of truth and light.

1. Adapted from Laura E. Richards' story in Golden Windows.
2. Adapted from Phila P. Bowman, in Children's Sunday Hour of Story and Song, by Moffat and Hidden.
3. Adapted from Mrs. C. A. Lane, First Book of Religion.
4. The method of conducting the service was the same as in I.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord,
A song that shall conquer evil,
And shatter the spear and sword.
Chorus.

2. The Lord's Prayer, standing, the Amen by the choir
3. Psalm 100, repeated in unison by the School, standing: Make a joyful noise unto the Lord, all ye lands, etc.
4. Sentence by the choir (the same as in I), the School seated and bowed
5. The Common Prayer

Our Father in Heaven, we thank Thee that in work and in play, in joy and in sorrow, Thou art the Friend and Companion of us all. When we do wrong and grieve Thee, Thou art ready to forgive. When we do right, Thou art glad.

May no hatred nor envy dwell in our hearts. Keep our hands from selfish deeds and our lips from unkind words. Teach us to bring cheer to any who suffer, and to share freely with those who are in need. So may we help Thee, our Father, to bring Peace, Goodwill and Joy to all Thy children.
Amen.

6. Practice of Christmas Hymns

"It came upon the midnight clear." Tune, "Carol"
"The First Noël"

7. Story, The Prodigal Son, retold from the Bible
8. Prayer, the choir singing the Amen

O most merciful and loving Father, when we think of Thine unfailing care and of Thy patient friendliness toward us, we are ashamed of our unfaithfulness. We know that we have given pain to others by thoughtless words and acts. We have been angry and sulky when we should have been cheerful and kind. We have been selfish with the things our parents have given us, and we have wasted things which others have provided for us. We are not worthy of Thy goodness. Yet how great is Thy love toward us, that we should be called the children of God.

Forgive us, we pray Thee, and give us the desire and the strength to do as we know that Thou dost expect us to do. May we be more faithful in our duties, more loyal to those that love us. Help us to forgive those who do wrong, and to be friendly with those who dislike us and whom we dislike. May we never forget that they, too, are our brothers and sisters.

We are glad, O God, for every bit of joy there is in the world, for every bright spot where the sun of happiness shines. Make us Thy torch-bearers, that we may shed about us the light of love and goodwill.

And all this we ask as we remember him who is the light and the life of men, even our Lord, Jesus Christ. Amen.

9. Recessional Hymn, "Joy to the World." Tune, "Antioch"

As the Period of Goodwill centered so much in the interest of Christmas, most of the songs used were Christmas hymns and carols which were to be used at the Christmas Festival. Besides those mentioned the following were learned and sung:

"O Little Town of Bethlehem." Tune, "St. Louis"
"While Shepherds watched their flocks." Tune, "Christmas"
"Holy Night" (Stille Nacht).

This was by no means a loss, however, as the predominating spirit of this music and of the Christmas season itself is Goodwill. The idea was carried out also in one of the Christmas Services, which was as follows:

III

1. Processional Hymn, "It came upon the midnight clear"
2. The Lord's Prayer
3. The Doxology
4. Sentence by the choir (the same as for II)
5. The Common Prayer (the same as for II)
6. Psalm 100 in unison

7. Song, by the Kindergarten, Martin Luther's "Cradle Song"
8. Scripture, Luke II, 1–20
9. Hymn, "O Little Town of Bethlehem"
10. A Christmas Story (see below)
11. Vocal solo, "O Holy Night," Adolphe Adam
12. Carol, "The First Noël"
13. Carol, by the choir, "The Midnight Mass," Robin J. Legge
14. Hymn, "While Shepherds watched their flocks"
15. Organ solo, from "Tannhäuser"
16. Leader's Prayer (see p. 146)
17. Recessional Hymn, "Joy to the world"

A CHRISTMAS STORY

(Number 10 in Service III)

I am going to tell you a Christmas story this morning. It may not seem like a Christmas story at first, because it happened last October. You have all heard it, or one like it; for the really big part of the story is true of many people. It is about a man, who, all the year 'round, *lived* in the spirit of Christmas.

His name was William Rugh, and his home was Gary, Indiana. He was born a cripple. So he never grew big and tall like other boys. About the only thing he could do was to sell newspapers. But he did that so well that he and his deaf and dumb partner had worked up a quite flourishing business. Everybody liked him. Many would go far out of their way to buy a paper of him, because they did not want to miss his cheery "Good Morning" and his happy smile. In spite of his physical deformity, he had a pleasant word for every one.

One day he heard that there was a girl in the hospital in Gary who had been so badly burned that she was not likely to live. The only thing that could save her life was some skin from the body of a living person to replace what had been destroyed. William Rugh was the one who offered to help. He told the physicians that they might have his crippled leg. Not so much to give, perhaps—just a useless limb. But he knew that to have even this withered limb removed was a grave risk to his own

frail life. And he gladly took the risk for the sake of some one he had never seen. "I want to be of use to somebody," he said. And he *was* of use. But he never recovered from the operation. Was he filled with regret then to feel that he had given a life when he intended to give only a useless limb? Not at all. Almost his last words were of thankfulness, that he really could have been of use to somebody. And the girl did not die.

For such a deed of perfect devotion and of heroic chivalry, what more beautiful memorial could there be than the living form and the eternal gratitude of the one who was thus saved through his sacrifice? "Greater love hath no man than this, that a man lay down his life for his friend." That's what William Rugh did.

Nineteen centuries ago some one else did it, and since then many others have followed his example. Before Jesus came, people did not often think it worth while to do much for others. In many places they would have scoffed at William Rugh. But when Jesus taught men what a wonderful thing it is just to give, just to *give,* without bothering about the getting, then men began to honor and admire those who forgot themselves in glad devotion to the needs of others. It is because Jesus lived, that thousands of men and women and children all over the world can unite today, not to mock, but to honor and revere and to love the hero of Gary. In the life of William Rugh there was present the spirit of him whose coming we today are celebrating; the spirit of him who gave himself that all men might have a more abundant, larger, happier, worthier life.

And so you see, that's why I called this a Christmas story.

A CHRISTMAS PRAYER

(Number 16 in Service III)

Our Heavenly Father, we are glad that Christmas comes every year. The thought of Christmas and of all that it means fills us so full of good cheer and of goodwill, that we can step out into the new year with eagerness and confidence and a kindly feeling for every one. We like to have people give us things. We are

glad in knowing that they love us. But we are glad most of all that we are able to give things to our friends and to show them that we love them. Sometimes we cannot give much, but Thou hast shown us, our Father, that the greatest gift in the world is love.

In the joy of Christmas, amid all the excitement and the glitter of gifts and candles, in our good times at home and in the fellowship of friends, may we not forget, O Most Merciful Father, those who have *no* Christmas. May we not forget the many, many boys and girls and men and women for whom Christmas is full of toil and hardship and sad memories—the many who have no money to buy gifts, no friends to buy them for, no Christmas trees, no homes, no comfort. Oh may the glow of the Christmas spirit not grow cold as we think of them, but rather may the warm fire of goodwill, which the joy of Christmas has kindled in our hearts, burn more brightly and spread abroad its warmth and cheer to those who are lonely and hungry and cold.

So shall little deeds of kindness fall like snowflakes from the sky, and cover the earth with a garment of white; and in the glorious sunlight of God's love, all things shall sparkle and glitter and shine, with the spirit of Christmas.

And as we offer our prayer, we think of Jesus, whom we love, who came as the first Christmas gift to the world, and in whose face we have seen the light of the knowledge of Thy glory. Amen.

At different times during the Period other matters were introduced into the service, as, for example, the proposal to repeat a contribution made the year before to assist some Chinese students, or sending a message to these students. Opportunity was thus given in the service itself for the pupils to express their goodwill toward people outside their own group.

IV REVERENCE[1]

1. Processional Hymn, "O worship the King." Tune, "Hanover"

O worship the King all glorious above,
O gratefully sing His power and His love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Thy bountiful care what tongue can recite?
It breathes in the air; it shines in the light;
It streams from the hills; it descends to the plain;
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend!

2. The Lord's Prayer, standing, the Amen by the choir

3. Opening Stanza by the School. Tune, "Nicaea"

Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy! merciful and mighty!
Perfect in power, in love and purity!

4. Sentence by the choir, the School bowed. The Refrain of "Day is dying in the west." Tune "Chautauqua"

Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee
O Lord, Most High! Amen.

5. The Common Prayer

O Thou who art the God of Power and of Love, we come to Thee with thankful praise and adoration. Without Thee

1. The method of conducting the service was the same as in I.

there is no life, nor any joy. Thou hast made the world in all its beauty. Thou hast caused the sun to give us warmth and light. The shining stars obey Thy will; the flowers also are Thy ministers.

Teach us, O Father, true obedience to Thy perfect law. From all proud thoughts defend us. In our ignorance, Thy wisdom give us. Make us strong in Thine eternal strength. And thus, enfolded by Thy love, we would live in fellowship with Thee, O God, forever. Amen.

6. Hymn, "Light of the World." Tune, "Light of the World"

Light of the world, we hail Thee,
Flushing the eastern skies;
Never shall darkness veil Thee
Again from human eyes;
Too long, alas! withholden,
Now spread from shore to shore;
Thy light, so glad and golden,
Shall set on earth no more.

Light of the world, Thy beauty
Steals into every heart,
And glorifies with duty
Life's poorest, humblest part;
Thou robest in thy splendor
The simple ways of men,
And helpest them to render
Light back to Thee again.

Light of the world, before Thee
Our spirits prostrate fall;
We worship, we adore Thee,
Thou Light, the Life of all;
With Thee is no forgetting
Of all Thine hand hath made;
Thy rising hath no setting,
Thy sunshine hath no shade.

7. Talk on Prayer

There was once a little girl who thought that God lived away off somewhere and didn't pay any attention to small folks. So one day she said to her father, "Papa, I want you to say something to God for me. I have such a little voice I don't think He could hear it away up in Heaven." But her father said to her, "If God were surrounded by all the angels singing one of the most beautiful songs that was ever heard in Heaven, He would say to them, 'Hush! Stop singing for a little while. There's a little girl who wants to tell me something, and I must listen to what she has to say.'" [1] So the little girl wasn't afraid to speak to God herself after that.

A long, long time ago people used to think that God would sometimes appear like a man and come to visit them unexpectedly. We know now that He doesn't do that. He doesn't have to come to visit us. He is with us all the time, although we never see Him. Sometimes we wonder what He is like; and we cannot help thinking that He must be like Jesus. We remember what a big strong man Jesus was, and how He was always trying to help somebody out of a difficulty, or make somebody well, or tell some one how to be happy and brave in misfortune, or teach people how to live together as children of the Heavenly Father; and we think that God must be like him. God is our friend and He wants us to be His friends.

Prayer is just talking with our Father. And He is not far away. We do not have to talk very loud for Him to hear. Indeed, when any one even begins to pray, God is already in his heart, helping him to pray.

A little boy once went out to walk with his father. "Shall I take hold of your hand?" asked his father. "No," said the boy, "let me take hold of yours." So they started out. Pretty soon the little boy stumbled, and he let go of his father's hand and fell down. When he got up he said, "Father, this time you take hold of *my* hand." And so the father reached down and took hold of the little boy's hand, and he reached up and held

1. This story is suggested by "A Little Girl's Prayer," in Children's Story Sermons, by H. T. Kerr, p. 58.

tight to his father's hand. And the next time he stumbled he didn't fall, because he wasn't doing all the holding himself.[1]

So God takes hold of our hands when we reach up to take hold of His. Whatever we try to do, He is there, ready to help us. He always wants to have us talk with Him about things. Of course we always want to think about Him in the morning, just as we say good morning to our fathers and our mothers or our friends. And just as our mothers sometimes come and talk with us a little while when we go to bed, so we like to speak with God before we drop off to sleep.

But He likes us to come to Him any time at all. At noon or in the middle of the morning, or whenever we have something hard to do, or whenever something has made us happy, or whenever we have done wrong—then He wants us to feel that He shares with us all our troubles and all our pleasures.

Sometimes we pray when we are alone, and sometimes we pray when we are all together, as we are in church or in Sunday school. Then we realize that we all belong to the great family of God, that whether old folks or young folks, we are all children of our Heavenly Father.

8. Prayer, the choir singing the Amen

O God, our Father, we thank Thee that whatever happens to us or whatever we do Thou art always our Friend. We are glad that we can come to Thee at any time, for Thou art always near us. Whether we are thinking of Thee or not, Thou art always thinking of us. Forgive us, our Father, that we so often forget Thee. We have often been disloyal to what we know to be right. At such times we are indeed not fit to be called Thy children. Yet Thy kindness never fails. We never get beyond Thy love and care.

Help us, our Father, to think often of Thee and to talk with Thee about all that gives us happiness or pain. Give us strength and wisdom for every difficulty. Help us in our studies to be faithful and honorable. Help us in our games and good times to

1. This incident is suggested by "The Father's Hand," in F. T. Bayley's Little Ten Minutes.

be courteous and thoughtful for others, and fair-minded. Help us in our homes to be useful and obedient.

So may we learn to turn to Thee at all times and to live in constant and loving companionship with Thee and with all Thy children, for the sake of our Master, Jesus Christ. Amen.

9. Recessional Hymn, "Lord of all life." Tune, "Sun of my soul"

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch, Thy mercy's sign;
All, save the clouds of sin, are Thine.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee;
Till all Thy living altars claim
One holy light, one heavenly flame.

Other hymns of this Period were

"The spacious firmament on high." Tune, "Creation"
"God is my strong salvation." Tune, "Aurelia"
"The King of Love my Shepherd is." Tune, "Dominus regit me"

Other story material: "Climbing Alone,"[1] "A

1. Adapted from a story by Mrs. Margaret Gatty, as it is found in E. H. Sneath, *et al.*, The Golden Ladder.

Child's Sermon"[1] (teaching respect and kindness to older people), "The Great Stone Face."[2] On one Sunday the organist played Schumann's "Träumerei" and "Romance," and on another the choir sang "O Lord, my Trust," by King Hall—a simple anthem with solo for soprano.

In these services the attempt was made to make conscious the fact of mutual dependence, and to inspire respect for the aged, or for things beautiful and noble, and to help the pupils realize more fully the reality of companionship with the Father.

In the Periods on Faith and Loyalty the same general plan was followed, with sufficient variation in the program to keep the interest fresh. Other choir sentences were used. The hymns were chosen for their contribution to the mood of the Period. Some of the hymns of Faith were

"Come, my soul, thou must be waking." Tune, "Edna" ("Haydn")
"Onward Christian soldiers." Tune, "St. Gertrude"
"Immortal Love, forever full." Tune, "Serenity"

An examination of these orders of service will indicate how they have followed out the implications of the preceding chapters. Naturally the actual process of conducting a service cannot be put on paper, but some of the qualities of a live service will appear in these statements. The evidence of their presence will be brought out more fully in the next chapter.

1. Adapted from Grimm, "Grandfather's Corner" as found in The Golden Ladder.
2. Based on Hawthorne's story.

1. The services are in harmony with the aims of Christian religious education as they are outlined in Chapter I. The attempt is made to have the children come to appreciate and make for the highest social values, so far as they can be embodied in a service of worship. The values are those of certain personal relationships, including relationship with God, as they are conceived in the light of Christian ethics. As suggested in Chapter IV, they are summarized under the heads Gratitude Goodwill, Reverence, Faith, and Loyalty.

2. The "religious emotion" as it is described by Colvin is not made conspicuous. No effort is made to arouse an extreme emotion through conscious recognition of dependence. Rather are all the moods and emotions given a religious significance. The fact of the mutual interdependence of the members of divine society is not omitted, however; and the moods, both tender and joyous, which are appropriate to this relation, are stimulated.

3. The need of an actual experience in these attitudes and relations is recognized. Training in worship is given by providing services which the children can understand and appreciate and in which all can take part.

4. The content of the Christian purpose is made concrete in terms of family relationships. These are continually emphasized and extended outward so as to include also friends, playmates, strangers, and so on. Further, the services try to make conscious a social and individual fellowship with God as the Father.

5. The mood of the services is usually buoyant. The hymns are all of cheerful music with good rhythm, and free and simple melody. They are easy to sing. So far as the tender emotions are aroused, it is for the sake of the whole reaction, such as gratitude or reverence, which were found to have tender elements. But this does not counteract the general good feeling, nor indeed is a sympathetic tender emotion equivalent to the depression that comes from sad music, or from stories that have no note of cheer and joy. Contrast is one essential to emotion, and to touch upon the minor strings, only makes the pleasure in the final tone of good cheer more keen. In this atmosphere of general satisfaction the desired attitudes are developed, with the confidence that the bent here given to ideas and desires will tend to become permanent, through the pleasure that is involved, as well as through repetition.

6. The easy music, the progress from one element to another, the continual change of interest, from singing to speaking, or again to listening, the standing up and sitting down—all these things serve to hold the attention on the service and to keep out conflicting ideas which would act as inhibitions of the present train of thought, and detract from the desired freedom. In the service the children are actively doing something two-thirds of the time. The variety in mode of expression gives a chance to any who might not fully respond with equal enthusiasm to all parts of the service.

7. Because of their adaptation to the pupils, all can and do take part in these exercises. It will be noticed that the hymns are quite within the range of the children of the first grade, and yet are not inappropriate to those of sixteen years of age. The music is dignified yet simple enough for all. The choice of hymns with strong rhythm, and when possible, with a refrain, gives a quality of enthusiasm to the singing and tempts all to take part. The words involve few theological presuppositions, and only such as can be explained. They are, rather, expressions of universal desires or moods, common to old and young alike.

The same simplicity and universality makes the Common Prayers suited to all ages represented. No words are used which have no significance to childhood. No ideas are brought in which the pupils have had no dealings with. The attitudes expressed can be shared by all. The central theme of each prayer is that of the Period in which it is used. Each is an embodiment of the attitude to be developed. The children are thus actually within the experience of worship in a real sense. Their sympathetic use of the prayer is itself an expression of the attitude of the prayer.[1]

The story is sometimes told more particularly for the younger ones, and sometimes for the older ones. Usually attention is given especially to the younger pupils, in the belief that the rest will not

1. Cf. the writer's article on "Teaching Young People to Pray," *Pilgrim Teacher, cir.* Oct. 1913.

be unaffected. They will feel the contrast in age and will have something of the tender interest which comes from watching the interest of a younger person. And the point of the story may be all the stronger for them just because it comes to them so indirectly.

8. Careful attention is given to the esthetic quality of the services. The music used is of the best standard hymns. The words are chosen not only for their adaptability to the theme and the pupils, but for their poetic power also. The stories and prayers have a literary as well as a moral value, and, indeed, must have, to be most effective. The parts of the service are proportioned and fitted together so as to support a single purpose. That is, there is unity and harmony. Nothing clashes. There is no friction. Each element of the program prepares the way for what comes next. For example, the sympathetic and general use of the Common Prayer is assured by the soft choir sentence which precedes it and during which the School is quietly bowed.

9. The words Gratitude, Goodwill, and so on, are seldom used in the services. Rather is it the practice to present situations in which these attitudes are the necessary reactions. In the story given under I, to illustrate, the children followed the small boy's sudden realization of his obligation to his mother with such whole-hearted appreciation as to spontaneously cry out "No!" at the question, "Do you suppose he put the 55 cents in his pocket

and went off whistling?" The attitude was thus made concrete in a form well within the understanding of all. This is characteristic of each service.

10. Definite instruction is attempted. That is, in the stories and prayers the pupils are helped to get new ideas or larger ideas about what they should be grateful for or to whom gratitude is due, or what prayer means, and the like. A good example is seen in the talk on prayer in IV. The leader's prayer aims to bring out more clearly the religious aspect of the attitudes by linking them up with the relationship to God and by continually emphasizing fellowship with Him and harmony with His purpose, as the essence of the Christian life.

11. The stories given show how the mood desired is connected with ideas or experiences already associated with that mood in the pupil's mind. In I, the attempt is made to reinforce a mood occasionally present by presenting a concrete situation which can be sympathetically followed by the children. The memories of mother-care are already attractive to them, and any ideas freshly connected with it are likely to be colored with the same warm feeling. Further, as was noted above, under (9), the children followed the story with zest and gave spontaneous assent to its significance even before the actual point was brought out. They made their own application. Their moral assent to the worth of the attitude was gained, and for the moment at least the attitude was adopted as their own.

12. The hearty coöperation of teachers and chorister has already been mentioned as a large factor in the success of the services. The teachers knew the prayers and sang the hymns, and by every action indicated their attitude of worship. The chorister trained the choir in the words and music of hymns and responses, and conducted the singing of the School. The organist assisted in training the children and furnished the musical background of worship which it is usually so hard to get.[1]

Thus we have illustrated the constructive program which has been carried out with apparent success in the Union School of Religion. It is a program based on a definite aim as to what should be accomplished in the service of worship; upon a study of what worship has been able to accomplish in the past; and upon a psychological analysis of the methods by which the results desired could be attained.

In order to avoid too hasty conclusions as to the value of the services, however, the necessity was felt of securing some evidence of what they accomplished for the pupils. This evidence will be presented in the next chapter.

1. The matter of graded worship has not been discussed here as it was not a problem in the Union School of Religion. The above principles, however, are involved, and it is only a matter of properly applying these principles to the separate divisions of the school. The pupils of each division have specific needs and interests and these must be taken into account as well as the universal needs and interests spoken of in this chapter.

CHAPTER VIII

EVIDENCES OF THE RESULTS OF WORSHIP

The General Method

A twofold purpose of the services, as was brought out in Chapter IV, was (1) to develop attitudes, and (2) to rationalize these attitudes. It is not enough simply to arouse feeling; each feeling must be definitely and consciously related to a defined situation. Attitudes are not controlled directly, but through situations, either real or imaginary. These attitudes must be tied up with ideas. They must also be defined in the light of the Christian purpose, else they are in danger of being merely formal or wrongly directed or too limited in scope. A child may feel goodwill toward his friend but not toward the servant. To associate the attitude of goodwill with all sorts and conditions of men is one step toward making the attitude Christian.

In class work, our Sunday schools have frequently been content to deal with definitions and ideas of what attitudes the pupils ought to have, without directly associating the ideas with the attitudes themselves. On the other hand, in certain types of emotional services, schools have been satisfied with a sort of blind enthusiasm or a feeling not properly defined in terms of its purpose. In the

services conducted by the writer, the attitude was given meaning and direction in the idea, and the idea was given dynamic in the feeling with which it was associated.

Two questions then had to be asked about the effects of the services: (1) Were the attitudes better understood at the end than at the beginning of the Period (in each case about six weeks)? (2) Was the pupil's actual feeling-response any more adequate after the series of services?

Before trying to answer these questions it was necessary to decide what kind of information should be sought. Evidently an extensive *statistical* study was not possible. The numbers were too few (130 –150 pupils)[1]. The services were held only once a week and only six weeks could be allowed to a Period. The subject matter was such that a definition of a unit of measurement was not feasible. Doubtless we have all felt the absence of goodwill in some person, and it may be that it will ultimately be possible to describe the point where there is "just not any" goodwill, and then define the various degrees of goodwill possessed by different persons or by the same person at different stages. But psychology has not yet succeeded in so analyzing such a complicated phenomenon as a human attitude.

Yet this does not prevent our finding some evidence of change in the pupils' response. The judgment of the change will not be by a comparison

1. This represents the attendance of pupils from Grade I through the High School. But the tests were confined to the first eight grades.

of units which can be charted. The change cannot be stated in units as in the measurement of arithmetical or spelling ability. It is sufficient for our purpose to show that in the case of some of the pupils some change in a particular direction took place, even though the amount of the change cannot be described.

But it was essential to trace this change to the influence of the service—Not that the worship should be isolated from life, however; this was never the intention. It was always the practice to connect the worship with life, to make it a part of life. It was not intended to limit the value of the service to the time the children were in Chapel. Yet it is not unfair to claim for the service at least a share in the development of the attitudes, although practice in "taking" the attitudes was afforded outside of the service itself.

On the other hand, the teachers were cautioned not to try to give any special class instruction in the attitude under consideration until the end of the Period,[1] although they were to watch the way in which the pupils commented on the service. This was by no means an isolation of influence, yet it did give some assurance that considerable effect was produced in the service or as a direct consequence of it.

Three types of evidence were used. (1) In order to discover changes in the pupils' ideas about

1. Grade II at first used the general scheme of the Period-themes as a basis for selecting the material of the curriculum. The effect on Grade II may therefore be discounted. But see the teacher's opinion, pp. 172 and 189.

the attitudes, certain questions for them to answer were given them just before and just after each of the first three Periods. The older pupils wrote the answers. With the younger ones, the answers were obtained by means of conversations with the teacher. (2) Each teacher was asked to give his carefully considered impression of the changes in attitude and his estimate of the relation of these changes to the services. (3) As to the atmosphere of the service itself and the attainment of a spirit of worship, Professor Coe, who was a regular attendant, and the chorister were asked to write brief statements giving their impression. It was at first desired to have the teachers observe and record spontaneous acts and words indicative of the attitude in question. For example, what did a child do when given his picture for the day, or when a story was told in class about someone who was in trouble and needed help? This observation, however, required too much attention to be made systematic, and the results appear only as they guided the teachers' impressions. The first two types of evidence are given in the case of each of the attitudes of Gratitude, Goodwill, and Reverence. The last type appears at the end of the chapter.

Effects of the Services

The method of testing was as follows: In the first three grades the teachers devoted a part of the class hour to a conversation with the pupils, based on the little stories given below under each

Period. The pupils were encouraged to express their individual opinions and the teacher took note of what each said. In the higher grades, for the first three tests, the pupils were asked to write in class short answers to the questions given below with each Period. The teacher first told the story and then put the questions on the board so that the pupils could have them before them as they wrote. In the other tests the questions were handed to the pupils by the teacher, who explained what they were and asked them to write the answers at home, without any assistance, and mail them at once to the School.

The writer then took all the answers of each grade and made a careful tabulation. It was found that, owing to absences and perhaps to a gradual decline of interest in the tests as they lost their novelty, the number of pupils answering both the preliminary and final questions for each Period became smaller. The answers printed below, however, indicate the character of the change found among the pupils who took both sets of questions in each Period. In judging these results it must be remembered that this was not primarily a statistical study, and therefore only the general trend of the results is to be looked for.

GRATITUDE

Grades I–III

The whole plan was talked over between the writer and each of the teachers, and the analysis

of gratitude as it appears in Chapter IV was explained to them. Then the following description of the preliminary test on the idea of gratitude was put in their hands:

"The following may serve as the subject of a conversation to be used as supplementary means for obtaining data concerning the present quality and range of the gratitude response.

A. When is one grateful? Give many instances.

B. When one is grateful, what does one do?"

This test preceded the beginning of the six-week-period devoted to Gratitude. After the next period began, the following final test was provided:

"'What happened last week?' (Thanksgiving)

'What does Thanksgiving mean?' (To give thanks. To show we are grateful).

'Do you remember how several Sundays ago I asked you to tell me at what times you thought people were grateful?'

'Let's try again to-day to think:

A. Of all the things one is grateful for; and

B. Of all the things one does when he is grateful.

'This time, after you have all answered the questions, I am going to tell you *my* answer.' [1]

Then proceed as before, putting down the answers in as individual a manner as possible."

1. The following suggestion was made to the teachers at the same time. Its value as a supplement to the instruction of the services is obvious. The effect of it of course did not enter into the tests:

"Have ready to tell them at the end any commonplace instances or occasions for gratitude, such as the fact that we always have reason to be grateful for fresh air, for sunlight, for houses to live in, food, clothing, homes, parents, school, presents and all the little courtesies of life.

And then point out carefully in your own words that Gratitude means not only being glad that we have all these things, but also recognizing the fact that someone else has given them to us or done them for us, it may be at great cost to himself. At all events, these good things are evidence of someone's else kindly feelings for us. Therefore, gratitude also means the desire and effort to make the other person glad that he has done something for us. And this we usually do by doing something for him in return or by saying 'Thank you.' And as God is the Giver of all good, we are grateful to Him and try to please Him and do things for Him in every way we can."

In Grade I each pupil whispered his answers to the teacher so that the rest could not hear. Suggestion from one pupil to another was thus eliminated. It was apparent from the first test that the pupils had such a dim idea of what it means to be grateful that they could formulate nothing definite about it at all. The answers to the second test are all given. They evidently concern the what-one-does side of the matter.

1. I gave the elevator man a penny the other day.
2. I changed father's slippers the other day when he was tired.
3. I gave my brother my top to play with.
4. I'm always helping mother.
5. I say thank you to the elevator man.
6. I wrote a little letter to mother thanking her for a birthday party she gave me.
7. I let my brother play with my new electric engine.
8. I said thank you when some one gave me a seat in the subway one day last week.

In Grade II the pupils heard what each other said. But suggestion was partly avoided by putting the question to the whole group and then having them think quietly about it. Each was to find an answer and then keep it to tell to the whole class. The writer witnessed this experiment and it was evident that the pupils understood that each was to give the answer he had thought of before the others gave theirs. The following is a sample answer:

Preliminary Test	Final Test
A. When Christmas comes.	A. Food, clothing, brothers, sisters, fathers, mothers, homes.

B. I felt glad. I gave a present to everybody.	B. People should be good and kind for all these things.

In Grade III the answers were not attached to individuals and it is probable that suggestion played a rôle. The results do not indicate the same degree of change as do the above, though they are not without value.

Preliminary Test	Final Test
Question A	
Parents.	Parents.
Brothers and sisters.	Brothers and sisters.
Food.	Food.
Flowers and sunshine.	Clothing.
Pets.	Eyesight and hearing.
Jesus.	Health.
The country.	All the pretty things in the world.
	Christmas.
	Toys.
	Playmates.
Question B	
Thanks God.	Be good and kind.
Thanks one's parents.	Do many things for poor people at Christmas.
Tries to be good.	
Gives things to the poor.	Give things to blind and crippled children to cheer them.

Grades V, VI and VIII

The matter was talked over with each teacher as in the case of Grades I–III, and the following announcement was made:

"The following may serve as the subject of an essay to be used as supplementary means for obtaining data concerning the present quality and range of the gratitude response.

A. When is one grateful? Give many instances.

B. When one is grateful, what does one do?

Please do not vary the wording of the questions if you can help it. The length of the essay might be from a few words to a couple of pages, according to the age and inclination of the pupil."

The final test was presented in this way:

"Begin by mentioning the fact that all our great annual festivals, such as Christmas, Easter and Thanksgiving, are for some real purpose. They mean something definite. Now what is the real meaning of Thanksgiving? What is it for? (To give thanks. To express gratitude.)

Then go on to ask, 'Do you remember the questions that you wrote on a few weeks ago? For some weeks we have been thinking about gratitude. Suppose we try again to put down:

A. All the times when anybody is grateful, and

B. All the things that one does when he is grateful.

This time I am going to write, too, and when you have finished I will read you what I have written.'"[1]

These results were written and so more surely individual than those of the younger pupils. The time for the tests was taken out of the class hour, as before.

Grade V

The first test was given as described. In the second test, however, the wording of the questions was changed so that the results of Question A cannot be compared. The answers to Question B, however, showed such changes as the following:

1. See note 1, p. 165.

Preliminary Test

When one is grateful what does one do?

We thank the helper.

Final Test

In what ways can I be grateful?

By thanking God for having such great things happen, and days for thanks, and showing gratitude that so great people were born, and by showing gratitude by helping others.

Grade VI Examples

Question A (*see p. 168*)

Pupil No. 1

Preliminary Test

A person is grateful when some one does a kind deed for them, such as, I am grateful to anyone who will let me ride when I am tired. I was grateful this summer, when we were on a mountain a girl lent me her blanket.

Final Test

One is grateful for homes, schools, care, sun, rain, trees, grass, food, clothes, friends, all kindnesses, good times, safety, pets, toys, and so many other things that one cannot name.

Pupil No. 2

One is grateful when one falls in the river and gets pulled out.

If you don't know how to spell a word and some one tells you.

One is grateful for the food he gets. One is grateful for home. One is grateful for the things one has.

Question B (*see p. 168*)

Pupil No. 3

When one is grateful to the person they try to pay back the person.

When one is grateful they pray and thank God. When people are thankful for a thing some one does for you, you pay it back or at least you thank them.

Pupil No. 4

Sometimes he sends them a present. Sometimes he gives them a medal. Sometimes send them some money.	We try to take care of our home. This is the way we show our gratitude. We try to use our time well.

It is to be noted that some of the children, represented by pupils 1 and 2, came to think of gratitude as appropriate to the common experiences of life rather than as a feeling reserved for such rare occasions as rescue from drowning, and so on. Pupils 3 and 4 illustrate how the way to express gratitude came to be more fully appreciated by some of the children.

Grade VIII Boys

An Example

Preliminary Test	Final Test
Question A	
I am grateful when someone gives me something or when someone does something for me. At Christmas and on my birthday when I receive presents I am grateful. When I had a lot of work to do and I wanted to go somewheres with a friend my mother said I didn't have to do the work, then I was grateful.	One is grateful when some one does or gives something to him. I am grateful for the people around me and the blue sky overhead. I am grateful for the grass, the snow, the rain, and the small birds which make sweet music in the warm days of summer.

Question B

When I was grateful I thanked my parents and afterwards I helped my mother or my father by doing a double amount of work. Last summer for my birthday I got a telescope, and to show my thanks I washed the carriage, painted the porch and beat the rugs very willingly without being told a second time.

When I am grateful I express my thanks by letter or by words. And I usually give my benefactors presents or something to show my gratefulness when I get a chance, such as Christmas or on their birthdays.

A comparison of the answers showed that all three boys who took both tests "domesticated" the idea of the things one should be grateful for. The *expression* of gratitude was well understood from the start, as is to be expected.

Grade VIII Girls

The girls of Grade VIII answered only the final questions. But these answers indicate the effect of the services, as shown in the following example. The others are of similar type. The single exception is of a girl who entered the class at the close of the Period.

A. We are grateful when our mothers and fathers help us and do things for us. We are grateful when our friends help us or send us things. We are grateful for our food, clothing, parents, sisters, brothers and for everything that we get.

B. When one is grateful they usually give thanks and sometimes return it in some good thing.

On summing up the results of Grades V, VI and VIII it was found that 87 per cent of those taking both tests showed ositive advance in the idea of either the expression of gratitude or the range of its application.

As was indicated on p. 163, the observations of spontaneous acts could not be carried out systematically. But under the second class of evidence the teachers gave some valuable impressions, of importance for both the "idea" and "feeling" aspects of the attitude.

GENERAL IMPRESSIONS

Grade I

"It is very difficult to say, I feel, to what extent the little pupils of Grade I have changed with reference to their feelings of gratitude. The tests showed very plainly reactions of joy and tenderness, but there were only two cases where the children expressed by spontaneous acts their feelings of gratitude.

"If there has been any change, it is:

"(1) In making them conscious of the fact that all things are given them richly to enjoy; that they should be grateful for these things which they have, and for all the joys and pleasures of their little lives. In a word, the work has helped them to reach beyond the ego.

"(2) In steadily making greater the range of objects toward which the feeling is directed."

Grade II

"In October some of the children spoke of being grateful for unusual things, *e. g.*, for Christmas presents, birthday parties. These same children in the next test mentioned many common everyday occurrences and things, *e. g.*, sunshine, the love of father and mother, home, flowers, etc.

"A few of the children were in the Horace Mann School last year and said every day the prayer:

'For this new morning with its light,
For rest and shelter of last night,
For books and food, for love and friends,
For everything Thy goodness sends,
We thank Thee, Heavenly Father.'

These children mentioned in October such things as are noted in the prayer. The others showed the marked change spoken of.

"The story about Bradley's bill to mother influenced the children very strongly. Many came to me with accounts of service rendered at home and of things done for playmates."

Grade III

"In the second Goodwill, Gratitude, and Reverence tests the children showed that their feelings were extended to a much greater number of objects. In the first tests it was difficult to get each child to name even *one* object toward which these feelings were directed; whereas in the second tests, each child wanted to give several. The question is, of course, whether this shows growth or merely memory."

Grade VII

"Expressions of gratitude in my class seem always turned toward their parents and not toward their Heavenly Father. I think the idea of gratitude is not so noticeable with them as with the average children. (Of course they are well-trained and say 'thank you.' This is habit from training and not gratitude.)"

From all these various tests and observations it seems fair to conclude that at the end of the Period most of the pupils tested did have a better notion of what Gratitude means than they had at the beginning.

GOODWILL

Grades I–III

After the general analysis of Goodwill (Chapter IV) had been made known to the teachers, the following test was given, before the Period on this attitude began:

"Please make this test a part of the lesson routine.

"Read or say the following paragraph, and then get the pupils to tell what the teacher, the mother and the playmate said about the boy. Please keep the answers of individuals as far as circumstances will allow.

"A man from a far country once came to visit America, to find out all about the things that the people here thought were right. He wanted to know whether the people were good to one another; for in his country the people were not good to one another, but were hard-hearted, and stingy and quarrelsome. One day he heard of a boy about . . years old, who was generous and kind and good-natured and sympathetic to everyone. The stranger didn't know what these things mean, so he asked the boy's teacher and his mother and his playmate just what the boy *did* that made people call him generous and kind and good-natured and sympathetic. Now what do think his teacher, his mother, and his playmate said that he *did?*"

At the close of the Period the following final test was arranged:

"Do you remember the story I told you some time ago about the man from a far country who didn't know what it means to be generous and kind and good-natured? He didn't know what goodwill means, did he? So he asked the mother and teacher and playmate of a little boy what he did that made people think he was sympathetic and kind and good-natured. This time let's pretend that I am the stranger, and you tell me what goodwill means. You tell me toward whom people feel goodwill and what

they do to show it. When you have told me what *you* think, I'll tell you what *I* think goodwill is.[1]

"Then proceed as before, putting down the answers in as individual a manner as possible."

It was not the definition of the *word* Goodwill which was sought, but the filling up and the broadening out of the whole idea in terms of the situation and the individual's response. The word was not used at all in the first test. It is used in the second so as to help round up the attitude in a formula. There is danger here of making the tests themselves an educational factor, but they are so only in the sense that they help in attaching the word goodwill to the thing itself.

A comparison of some of the answers from these grades will indicate the general nature of the results.

Grade I

Preliminary Test	Final Test
It seems to me he was a good boy.	He would lend children things when they came to play.
I believe he was kind and helpful to others.	He was kind and helpful to others and did things for them.

The content of goodwill was not unknown to some of these six-year-olds at the start. For some of the rest it gained in concrete detail. As before, these answers were given secretly to the teacher.

1. The following suggestion was also made, but as in the case of Gratitude it did not affect the test: "Be ready to tell at the end, in your own words and with illustrations, that goodwill means being glad when others are glad and sorry when they are in trouble. It means being ready to forgive anyone who does wrong or is spiteful. And we show our goodwill by being cheerful and courteous toward friends and strangers, by being kind to those who need help or sympathy, by being generous to our playmates, etc."

Grade II

The conditions of the test in this grade were the same as in the preceding Period.

Examples

Preliminary Test	Final Test
His mother said he gave things to the poor. His teacher said he did good work.	Be good to all people, be kind to all people and help them.
He was happy and did not quarrel. Let others decide on games.	We show goodwill by being nice to people, loving people, obeying father and mother and helping them by giving things away.

Some who were present at the final conversation distinctly had the idea of goodwill as inclusive of *all*, as well as just the nearby folks, which was brought out in the services, and which none of the children manifested in the first test. These results are discounted, however, by the fact that the teacher based part of her class work on the outline followed in the services.

Grade III

The answers are listed fully without reference to individuals:

Preliminary Test

Obeyed the first time he was told to do anything. Was quiet when his mother felt ill. Helped with the house work. Kept his room neat. Didn't fuss when he couldn't have his own way.

Studied his lessons and was good in school. Played the games his friends wished and didn't always want his own way. Let other children play with his toys. Sent toys he had outgrown to hospitals and to poor children. Answered politely when spoken to.

Final Test

People toward whom goodwill is felt: Brothers and sisters, playmates, God and Jesus, grandparents, teachers, friends, poor people, parents and everybody.

How goodwill is shown:

(1) To parents: By obeying promptly and pleasantly. By seeking out helpful things to do and not waiting to be asked, *e. g.*, hanging up one's clothes, putting away toys, asking if there are errands to be done before one goes out to play. Be quiet when parents are tired, sick or busy.

(2) To playmates: Play games desired by others. Don't be disagreeable when you have to be "it" in a game. Let others play with your toys.

(3) To the poor: Give toys and clothes.

(4) To everybody: Be nice and pleasant always.

There was an evident increase in the range of ideas here, but a good deal of this may be due to suggestion or the desire to add something to the list.[1]

Grades IV–VIII

The preliminary test described in the following paragraph was written during the lesson hour:

"Please make this as much a part of the lesson routine as possible.

"Read or say the following paragraph, putting on the board or on paper the items 'generous, kind, good-natured and sympathetic,' and the names 'teacher, mother and playmate,' so that

1. Cf. the teacher's comments on p. 173.

the pupils may all have them in mind. Then ask them to write what the teacher, the mother and playmate said; the girls writing about the girl and the boys about the boy.

"A man from a far away country once came to visit America, to find out all about the things that people here thought were right. He wanted to know whether the people were good to one another, for in his country people were not good to one another, but were hard-hearted and stingy and quarrelsome. One day he heard of a boy and a girl about .. years old, who were generous and kind and good-natured and sympathetic to everyone. The stranger didn't know what these things mean; so he asked the teacher, the mother and the playmate of each of the children just what each did that made people call them generous and kind and good-natured and sympathetic. Now what do you think that their teachers, their mothers and their playmates said that they *did?* Girls, you tell about the girl, and boys, you tell about the boy."

The final test was taken at home. The form was as follows:

Name..... Grade.....
Date.....

Please answer without any assistance and mail surely by Tuesday night:

If you were to tell a child what "goodwill" means, what would you say to him: Toward whom do people feel goodwill; and what do they do that makes you sure they really feel it?

The following warning was given to the teachers:

"These envelopes contain the final 'Idea' test on Goodwill. The pupils are asked to write the answers to the questions and mail them by Tuesday night surely. Repeat what you said last time[1] about getting the answers in promptly and about the real help they will be to the school if they are carefully made."

Most of the pupils of Grade IV understood that

1. Referring to the first test on Reverence, also written at home.

people should feel kindly toward their friends and playmates as this typical answer to the first test shows:

Let other children have their way. Do things for their mother. To be obedient for their teachers. If children hurt themselves, sympathize with them. If they have candy they share it with others. If some one should break anything of theirs, they don't get cross with them.

The answer of the same child to the second test was:

I would tell a child that goodwill meant kindly feeling to one another. You should feel goodwill toward one another. People make you think they feel goodwill when they are happy and kind and good.

Apparently the notion of being kind and good-natured was associated with the word goodwill, but the meaning of goodwill was not extended beyond the immediate circle, except in the case of three children, who got the idea that kindness and goodness were meant for everyone.

With the Fifth Grade there was more indication of progress. One pupil answered the preliminary test thus:

My reply to the stranger's question: Generous means to give up something that you want very much. Kind means to be generous. Good-natured means to be happy. Sympathetic means to sympathize with somebody.

The same pupil's answers to the final test were:

(1) If I were going to tell a child what goodwill means I would say it means to have kind feelings.
(2) People feel goodwill toward everybody.

(3) To make a person really feel it you have to be kind to them.

In Grade VI most of the pupils had already caught the broader significance of goodwill, at least in idea, before the series began. The following is a typical example:

Preliminary Test

The boys thought that the boy was good-natured because he always agreed to the games. He was kind because he never hit any little boy. If he had some candy he would always give half to his playmates. If he saw a boy hurt he would pick him up and bring him to his mother.

The teacher said: He gave a boy half of his only pencil. If he saw a boy all by himself he would go over and play with him.

Final Test (Same pupil)

Goodwill means kind feeling toward one another. You should feel goodwill toward everybody. (You know their goodwill) by their kind actions toward you.

The following is an example from Grade VII:

Preliminary Test

When the foreigner asked the teacher about Frank the teacher said that Frank was kind because when he went to Sunday school he gave some money to help the poor. He also helped children who were in need of it.

When he asked Frank's mother about Frank's qualities she said he was good-natured and kind to her whenever he came in from his afternoon play.

The foreigner asked Frank's playmates about this generosity. They said that he always let the other boys use his things and that he was always very sympathetic with the other boys who did not win. The playmates also said that he was very good-natured about all his games and they liked him very much.

They said that by having all these good qualities he not only made the games nicer for the other boys, but had a better time himself.

Final Test

(1) Goodwill means feeling well toward somebody else. Feeling as if they were your brother.

(2) Their relations and friends. People who are working for the same cause as they are.

(3) They help the people out of difficulties and take part in their troubles and pleasures. They are kind to them and give them things.

Although evidencing a fine appreciation of the meaning of goodwill from the start, the above example shows an enlargement of the idea in the final test. We should expect a better understanding of the attitudes with the higher grades than with the lower. As to whether the attitude itself is properly joined with the idea will be discussed later.

The girls of Grade VIII gave conscientious answers to the questions. The idea of the significance of goodwill in human relationships was already so well grounded that no great change could be expected in the second set.

From this brief description it will be seen that goodwill was for the most part fairly understood by the pupils. But even so, there was a genuine advance toward its universal application and a more complete grasp of the meaning of its expression on the part of fourteen pupils. It is not strange that the Fourth Grade should be slow to acquire a larger social point of view, since they are only

nine to ten years of age. That they know how to express their goodwill to their playmates and families is itself something of an attainment. That they actually do express it more widely is seen from the quotation from their teacher's comments on page 183 under General Impressions.[1] This is true also of the younger grades, where general good feeling is pretty well understood.

GENERAL IMPRESSIONS

Grade I

"The children showed greater change in their feelings of goodwill than in those of gratitude. Not only was the range of objects toward which they had these feelings enlarged, and the intensity accordingly increased, but I have felt that there is greater sincerity of feeling.

"This may be due to the previous tests on gratitude, apparently unsuccessful, to constant and various presentations of the idea, and in part to the season of the year at which these tests were made."

Grade III[2]

After giving the results of the second test on goodwill the teacher of this grade went on to say:

"When the teachers were mentioned one boy said that he and other boys in his day-school class didn't show goodwill to their teacher, but had a great deal of fun teasing her, for which she rapped their knuckles. This he thought was not goodwill on her part.

"One of the girls suggested that if the boy try showing a little goodwill perhaps the teacher wouldn't rap his knuckles. The

1. Cf. also the description of class prayers, pp. 190–194.
2. See above, p. 173 under Gratitude.

general opinion of the class was that the boy's behavior was much to be deplored.

"When playmates were under discussion, this same boy said that he knew a boy toward whom it was impossible to feel good-will. This other boy is in the habit of hitting him, and he takes great pleasure in returning the courtesy in kind. He was advised by one of the girls to 'walk away' next time the boy showed a disposition to quarrel, and one of the other girls suggested that he treat the boy so kindly at all times that he will learn to be kind and polite too.

"Both of these discussions were carried on by the pupils quite voluntarily and without suggestion from me."

Grade IV

"Grade IV seems to be growing in responsiveness, interest and desire to fulfil every obligation. The children respond royally to every call for service. Manifestations of this:

"The home work is always done well according to the ability of the pupils. Any exception to this has been due to physical or mental inability, and every effort has been put forth by these children to 'make up.' About half the class have done much more home work than required. . . .

"The children have been glad to sing in the choir, even those who earlier in the year thought it almost impossible to be at Sunday school by 9.30. (The choir meets at 9.00)

"Our weekly offerings seem to be growing larger. The children show great interest in amounts, and in what shall be done with the money.

"The children all responded to the suggestion to make scrap books for hospital children and carried out the suggestion—doing more than I expected of them.

"The different ones who have acted as class officers have shown great pride and interest, and have made a number of suggestions about their work which we have carried out."

Grade VII

"In goodwill, my pupils have made the most noticeable improvement. As the feeling of reverence is due, I believe, to the printed prayers, so I believe the feeling of goodwill is due to the stories told in chapel. My pupils are ready to do anything for anybody and do it cheerfully, *if* they think the person is *needy*. This feeling does not exist toward ordinary mortals."[1]

REVERENCE

The whole content of the idea of Reverence could not, of course, be brought out in the brief number of services held during a Period. The effort was therefore concentrated on associating the feeling of reverence with a few important "objects" without trying to make clear to the younger children that this attitude was of the same kind in each case, and could be called reverence. It was thought, however, that with the upper grades more might be accomplished by turning the pupils' attention to the various elements of reverence and by assisting them to an experience of the attitude itself. The tests were taken at home as before. The form of the preliminary test was:

Name..... Grade.....
Date.....

Please answer without any assistance and mail surely by Tuesday night:

1. Since this was written the class has shown a remarkable change of feeling toward a certain local charity which they had come to feel did not longer need their support, and which they had grown tired of assisting. The teacher kept bringing the matter to their attention in a quiet way. Finally one of the class reported some instances of need at the institution. After they had thrashed the matter over, pro and con, for a while, the class unanimously voted to give practically all they had in the treasury to this institution!

If you were to tell a little child what it means to be reverent, what would you say to him? When, where and toward what is a person reverent? What does he do to show his reverence?

Similarly, the form of the final test was:

Name..... Grade.....
Date.....

Please think over these questions and answer them without any assistance. Mail by Tuesday night.

When is a person reverent? Where is a person reverent? Toward what is he reverent? What does he do to show his reverence?

The following is a sample answer from the Fourth Grade:

Preliminary Test

I would tell him he had to be a minister. A person is reverent if he is a minister. He shows he believes in God and talks about him.

Final Test

(1) When he is good. (2) In church. (3) He is reverent toward God. (4) Do what God wishes him or her to do.

The results in Grade V were generally negative, indicating no change in the idea. Two, however, included age as an object of reverence. The rest confined the experience to God and Church.

An Example from Grade VI

Preliminary Test

If you hear some beautiful music or if you go to a beautiful church, one feels as if he wanted to worship. You feel reverent if you worship God. To obey and honor.

Final Test

When he feels that there is a person greater than he. In church. Toward God and his parents. Pray and obey and go to church.

Two sets of answers from the Eighth Grade girls, although they do not help much in the conclusions, are nevertheless so good as to warrant quoting in full:

First Pupil. First Test. A person is reverent when he pays close attention to what is being said. One place where a person is reverent is in Church. A person is reverent toward what is said and done. In order to show his reverence a person must pay attention.

Second Test. (1) When some one has done a great thing, then a person is reverent toward this person. (2) When the person is with some one who has been very kind or has done a great and good thing. (3) He is reverent toward anyone who is kind and generous and pleasant. (4) He must be kind to the person and if that person had done something for him he must do something in return.

Second Pupil. First Test. If I were to tell a little child when to be reverent, where and to whom, I should say that he should be reverent when he enters the house of God or when he is speaking of some one who has done a great service to his country or who deserves reverence, even a man who is working for the good of some charity, church, town. Where: In the house of God, tabernacle or church. Toward your father and mother and Christ and God above all of course, and all the saints, and true and honorable citizens of any country or place, anyone who is honestly and conscientiously working to do good.

Second Test. (1) A person is reverent when he is in church, when he is thinking or speaking or praying to God, when he sees some magnificent work of nature or some picture, etc., that makes him feel that there is some good in the world. (2) A person is reverent in church, before old people who have led good lives, before some statue or painting representing Christ or the

saints or virgin. (3) He is reverent toward God, Christ, the saints, holy pictures or statues representing them, toward good pure men or women who have led good lives and have helped their fellows rather than themselves. (4) This is a rather difficult question to answer because nearly everyone shows his reverence in a different way. Some by merely taking off their hats while in church or as is written in (3), others by showing it in their lives, by that I mean that they follow Christ in their way, to show reverence for his teaching and by the pure and helping lives they lead.

The teachers were not specially requested to comment on the attitude of reverence. The Seventh Grade teacher, however, volunteered the following account:

"The pupils are increasingly reverent during prayer in the chapel and in class. Last year I heard whispering during prayer. Have never heard it recently. The pupils bow their heads in class waiting for me to pray at the opening of the lesson. They like the printed prayers. The response seems to be a tender feeling, not one of fear or awe."

These comments put us in touch with the spirit of reverence itself which the services aimed to cultivate. But the above account must not be taken as the sole criterion or the conclusive evidence of the effects of the services. Further evidence of the presence of a real and intelligent feeling of reverence will incidentally appear in the following paragraphs, which are quotations from the observations of the teachers concerning the relation of the services to the attitudes.

Grade I

"The chapel services prove of great interest and value to the children, especially as new features are introduced from time to time. A new school prayer, an organ solo, or a selection by the choir is always noted by them with evident pleasure and satisfaction. Last Sunday morning I tested the class as to their reaction to that morning's chapel service.

11 children were present.
7 enjoyed the story most.
4 reproduced the story in good style.
1 liked the organ best.
1 liked the new opening sentence by the choir—'Holy, holy, holy'—saying, 'It was much prettier than the one they used to sing.'
1 liked the hymn 'God is my Strong Salvation'—because of its familiarity.
1 made no report."

The following comment from the same teacher was unsolicited:

"You may be interested to know that my pupils brought up the matter of chapel service to-day, before I had had opportunity to get fairly settled in the class-room, which is, I think, an indication that many of them are attending to that service very definitely, are selecting and judging all the while. I was not able to go into their reasons for their choice to-day, but you may be interested in the vote taken. There were ten of my pupils present.

7 selected the story as the most interesting part of the service.
4 were able to give a fair reproduction of the story.
3 found the music most delightful.
2 commented on the new choir sentence.

"These pupils have now, I feel, found their places in the Sunday school. Now they are not only enabled to take part in the service, but they do it with comparatively great power. They seem to feel a strong relationship to the other classes."

Grade II[1]

"The children made these statements about chapel services: 'I like the chapel services because the windows are so beautiful. I like the stories, I like our prayers. I like to march in with the other children. I like the music. I like to bow my head when we pray. The chapel is very still and I like it.'

"I notice that the children all bow their heads in prayer, that they are quieter, that they enjoy the stories and give better attention. That they have more pride in passing in and out of the chapel. That fewer children are tardy, because they do not want to miss chapel. That they are anxious to take part in the prayers and songs."

Grade III

The teacher of Grade III asked her pupils to write what they thought about the chapel service. These are some of the replies:

1. First I like the prayers. Then I like the stories. And I like the singing. And I don't dislike anything. And I can't think of anything that ought to be there.

2. What I like: To pray, sing and be good. What I don't like: Not to play in chapel.

3. I like the stories best. I like the singing next best. I don't like the order in chapel. I think the order could improve.

4. I like the stories I hear in chapel on Sunday morning because they teach us a lesson and they are very beautiful. I like the singing because I am happy when they are singing. The windows in the chapel are so pretty with the light shining through them.

5. I like having the song cards best. There is nothing I do not like. There is nothing I would like to have (in addition).

1. Other comments of this teacher on the service are found under General Impressions on Gratitude, page 172.

The teacher of Grade IV writes:

"I account for the fine spirit manifested in the class:

(1) Because of the universal feeling of goodwill and good home training shown by all these children from the first.

(2) Because the whole influence of the School has fostered and increased this."

The Sixth Grade teacher spoke in her report of the marked effect of the stories told in the services upon her various pupils, and quoted their comments on them.

The comments of the teacher of Grade VII appear under the various General Impressions above quoted.

Toward the end of the year the pupils of the Fourth Grade suggested that it would be a good plan for the class to have a prayer of its own to use in its class exercises. So the teacher said that any of the children who wished to do so might bring, on the following Sunday, what they thought would be an appropriate prayer. These ten prayers were volunteered by different pupils. They are reproduced as handed in.[1]

Thank you for our food and shelter clothing and father and mother and health. Forgive us if we have done evil and have forgotten. Help us to be reverent.

Our Father in Heaven, we thank Thee for our blessings. For our shelter and our food, for our mothers and our fathers. Help us to be good and kind to the poor and unfortunate. Help us to be Thy Greatful Children.

1. Corrections in spelling are made where the meaning would otherwise be obscured.

Our Heavenly Father we thank thee for all the things thou givest us. We have sinned many times but we hope thou wilt forgive us. You have given us our earthly mothers and fathers. Our eyes to see with, our nose to smell with, our arms and hands to feel with, our legs to walk with, our ears to hear with, and our mouths to eat with and many other wonderful things.

We thank thee and wish thee to help us to use them in the right way.

This we ask in Jesus name. Amen.

Dear Lord, help us to be good, and help us to have sweet tempers and be kind to all people who are worse off than we. Please help us to be satisfied with all we have. And please give us all we need. Please forgive us all our sins, for we are sorry for all the wrong we do. Sometimes we know we're doing something wrong, and then we are very sorry, other times we forget. We thank Thee, Heavenly Father, for all you have given us. All the toys that we have, our lovely homes, and the good schools we are sent to, and all the food and clothing we have. And we thank Thee heartily for our fathers and mothers whom Thou hast sent to care for us, and we pray that nothing may happen to them. Amen.

O Lord we come before you in prayer. Forgive our sins even as we forgive our friends sins. Thou hast made a vast and beautiful earth for us, that we may be happy. But most of all thou hast given us our parents and friends and brothers and sisters. Help us in the path of life, give us strength to do wonderful things and minds to think. We love thee even as everyone else. Amen.

O King and Father
of us all,
We come to thee
To worship thee
That loveth all,
Pray hear our call.

Our Father in Heaven; we thank Thee for Thy watchful care over Thy little children. Please Oh God forgive our sins for we are but children. Amen.

Oh, God our Father; We thank Thee for all Thy bountiful gifts and loving kindness, and we pray to Thee to forgive our sins and help us to do right. Through Jesus Christ our Lord. Amen.

Oh God our Father we thank Thee for all Thy kindness, and we pray to thee to forgive our sins. Amen.

Our Heavenly Father, Thou hast given us so many things, we want to thank you for all your blessings, and many kindnesses.

Help us to lead good and noble lives, and be with us always. Amen.

We thank thee for the many things you have given and hereafter give us.

A somewhat similar incident occurred in Grade V which is here described by the teacher:

"Since last January, different members of the class have volunteered to come on the platform to lead in prayer. The leader always announced the prayer he or she wished to give, while the other members of the class joined in concert.

One Sunday in March, the children were asked if each one would like to write a little prayer of his own. It was interesting to note each child voluntarily coming to the desk for pencil and paper and quietly stealing away to write his prayer. The thoughtful expression shown was indicative of true, earnest effort."

The following are the prayers as they were written.

Dear Father in heaven,

Thou hast tought us to love and honor thee. If we go your way we will always be doing right. We hope we are doing better every day. We try to repay you but all we can do is to be good and help others. Oh heavenly father we are not half so good as you but if we try and honor you you will help us. You have given us our homes, our friends our food. Everything we have has come from your store of bountyus gifts. Oh! heavenly father we will try to do better in the future, so that we can show our gratefullness to you. Amen.

O heavenly father our hearts are full of thankfulness, For our food our clothes our home and friends. We make mistakes and great sins. We forget that we are living in this world that God has given it to us. But God is still forgiving to us always and helping us. Please forgive our sins and make our friends happy. Amen.

Some people try to pray but do not know how for they have not been to church so we thy children are trying to teach the people about your goodness.

Oh, Lord we do a good many wrongs in a day. but you are kind and tender and you forgive us And we must try to do better. and we must keep on trying And we will keep on trying for you are in us, and helping us all of the time.

Our Father who art in heaven we thank thee for all the things thou doest for us. We thank thee for the fruits, the flowers, the waters and trees. Everything is yours.

We try to please you by loving and helping others.

Our father in heaven, day by day are we wronging thee, in many ways Sometimes we are angry, sometimes selfish; but always art thou kind and forgiving. Help us, then, our father, to be better and more willing, every day, that we may be more like him who died for us long ago. Amen.

Now I wake to see the light,
I pray the Lord to guide me right,
In all I do and think and say,
I pray the Lord to guide my way. Amen.

Father in Heaven we thank Thee for all the things Thou hast given us. Thou hast been so good to us. Always helpful, happy, never tell lies, not steal, or not bad will help us in this world to have another Heaven. Father help us to do these things so we may be with You when we leave this world. We ask in your name, Amen.

Our father who art in heaven.
We thank thee for all thou hast done for us.
When we do wrong you are always ready to forgive.
May we work with thee to spread thy kingdom of rightness through all the earth.

Our father which art in heaven. Freely dost thou give us all things. Thou our father, watches over us night and day, darkness makes no difference with thee.

Help us, while life is ours, to do good, and help other people to do good. May we ever honor thee and Christ. May we help thee convert the people that don't believe you and Christ. Amen.

Our father who art in heaven
We thank you for the many things you have brought us.
Thou art glad when we do right
Thou art the friend of every living thing. Amen.

Our Heavenly Father we thank Thee for Thy many blessings and for everything that is ours.

May we spread Thy kingdom of goodness and happiness through all the earth and may we make the world a little better than it would have been if we had never been in it. Amen.

It is remarkable how these two sets of prayers seem to incorporate the spirit and the ideas of the Periods so far passed through. Penitence is a frequent mood here, and is a natural, spontaneous *application* of the positive emphasis of the services, which rarely introduced the idea of penitence. And best of all, these prayers are truly *Christian;* to these children God is in a very real sense their Heavenly *Father.*

If a general statement concerning the effects of the services on the feelings and ideas of the pupils may be ventured, it is that there is sufficient evidence to indicate:

(1) That the services have helped pupils in every grade, from the first to the eighth, either in respect to attitude, or to idea, or to both.

(2) That development of the first two attitudes and probably of the third occurred in some pupils of every grade which reported.

(3) That some pupils in every grade showed growth in their understanding of one attitude, or another.

(4) That most of the pupils who, in the tests, did not manifest any change, already understood the idea.

(5) That the failure of some of the tests to indicate changes in the idea is no conclusive proof of the failure of the services.

The Spirit of the Services

Professor G. A. Coe, who has been Chairman of the Supervisory Committee in charge of the School since it was reorganized, has contributed the following observations upon the worship.

"The experiment in worship that was started by this school in the autumn of 1910 has included the following factors:

"1. Common worship of the whole school (with exception of the Kindergarten, which attends only about once a month) as distinguished from graded worship by departments.

"2. Hence, an endeavor to employ only such material as appeals to universal sentiments. We have excluded, on the one hand, child-hymns and child-prayers, and on the other hand, hymns and prayers that turn upon adult interest in dogma, or upon peculiarly adult experience and crises. Child-hymns and child-prayers are used, however, in some of the classes separately.

"3. The unsparing, though regulated use of stimuli of a high order—a gothic chapel, organ music of excellent quality, the procession—together with careful attention to form, and exclusion of distractions such as the giving of notices and speech-making.

"4. Constant endeavor to avoid separation between feeling

and idea. Hence the regular inclusion of instruction, whether by story or talk from the Principal, by specially prepared common prayers, or by discussion of the meaning of a hymn or other act of worship.

"5. Avoidance of formalism, both by developing thoughtfulness through the means just described, and by varying the service. The passages of Scripture, always recited from memory; the memorized prayers; the sentence by the choir of children; the order and plan of the service—all these change occasionally. Now and then, moreover, an entirely new, often unexpected, item appears, as an anthem by the choir, an organ solo, or a vocal solo. Finally, the great Christian festivals, the seasonal changes, and national occasions receive recognition.

"6. Coöperation on the part of teachers in their respective classes. Here the meanings of the worship have been discussed, and the pupils have been drilled in hymns, prayers, and Scripture that require memorization. During the present season this coöperation has been so perfect that new common prayers, and even general changes in the order of service have been introduced without a hitch, and with full participation on the part of the pupils, though the coming changes had never been mentioned in the service itself.

"7. Through all this planning runs a design that the pupils themselves shall worship rather than witness worship, and that their worship shall be social,—the act of individuals, indeed, but of individuals conscious of one another as a school.

"Having been a careful observer of these services from the outset, but not a participant in the conduct of them, I am, perhaps, in a position to form a judgment concerning the immediate response of the pupils, that is, their reaction during the service itself. It is clear to me that what I call the worship-situation has presented itself to the pupils as real, not artificial. Their response, that is, is a response to the elements of the service itself, not to something else that is merely associated with it. Of course the attention of the youngest pupils is often attracted to the externals of the service rather than to the content of it. Yet, even including these pupils, I am certain of the religious

vitality of the response. Extraneous motives have been avoided; nothing outside worship has been used to make worship attractive. Further, the element of mere drill has been kept at the lowest possible point—a point so low that our only doubt has been whether we have not gone to an extreme in the direction of freedom. Nevertheless, the whole conduct of the pupils during the worship has been, with rare exceptions, attentive, reverent, and obviously pleasurable. We have still to determine the relative responsiveness of the different grades—a complicated problem—but there is abundant reason to assert that the group maintains a good degree of unity, and that the twenty minutes of worship are minutes of happy self-expression.

"A peculiar item of evidence that this response is directed to the elements of the service and not to anything extraneous is as follows: During the season of 1911–12 it was the custom of Mr. Stowell, the Principal, to introduce his story or talk with questions directed to the pupils. As children of certain grades readily undertook to answer these questions, there came into the service an element of surprise and expectancy which the Principal was able to use as a means of control. During the present season, Principal Hartshorne has dispensed with such questioning. The worship, as a consequence, has been more solemn, and it has called for more sustained attention from the pupils. Yet their attentiveness has not decreased; if anything, it has increased.

"The conclusion to which I come is that the school really worships, and that we are therefore ready for the further question whether the immediate response here noted extends or can be made to extend into subsequent conduct."

The Chorister, Mr. Irving M. Anderson, estimates the worship as follows:

"Is the service in the chapel at the opening of the weekly session of the Union School of Religion cultivating in the pupils a spirit of worship? I am attempting to answer this question by stating certain objective facts which I have observed in the attitude of the pupils during the service as well as immediately

before it. In estimating the bearing of these facts upon the answer to the question, it is to be borne in mind that the material used and the acts performed are those of worship. The observations are as follows:

"1. As the members of the choir are passing through the cloister on the way to the chapel, they engage in lively, sometimes noisy, conversation. When the procession reaches the vestibule, however, laughing and talking suddenly cease and quietness and attention take their place.

"2. The singing of the processional and recessional hymns is characterized by an orderly demeanor. The present chorister has never found it necessary to reprove members of the choir for disorder during the singing of the processional hymn; and during the singing of the recessional, not more than two or three times.

"3. During the rest of the service the order is usually good, seldom calling for reproof. The order of the pupils seated in the pews is beyond criticism. I have never seen the slightest indication of disorder among any of the classes.

"4. The several parts of the service hold the attention of the pupils well. During the telling of a brief story, which is usually one of the features of the service, the pupils give especially good attention. The interest of the younger pupils in particular is clearly shown in the eager, attentive look of their faces.

"5. The participation of the children in the portions of the service in which they are expected to take part is general and hearty, depending principally upon their familiarity with the material of expression. The great care taken in the preparation of prayers and in the selection of psalms and hymns to include only such material as the pupils can be expected to repeat as the expression of their own experience is reflected in the heartiness of their response.

"It seems to me, therefore, that all of the points which I have mentioned tend to sustain an affirmative answer to our question. I believe that we are justified in saying that the pupils of the Union School of Religion, during the weekly service in the chapel, enter into the spirit of worship."

CHAPTER IX

CONCLUSIONS

Guiding Principles for the Planning and Conduct of Sunday-School Worship

It would appear then that the main contribution of this whole discussion lies in the construction of services on the plans laid out in Chapter VII, in accordance with definite psychological laws and for a definite purpose. Yet it has seemed helpful to bring to the support of the practice there described such evidence of results as the nature of the case permitted. This evidence was collected for only a part of the series described, but it is sufficient to add confidence to the pursuance of the same method in the rest of the series or in any services of similar type.

If the results indicate any danger in the method, it may perhaps be that of failing to make instruction broad enough and definite enough. Both of these limitations, if they exist, could be overcome easily if the services were more frequent or if instruction in an attitude, whether consecutive or interrupted, could extend over many more Sundays.

With the preceding chapters in mind, the following principles are formulated for the construction of a service of worship which can take a vital place in the Christian education of children.

I. The service should make real and concrete the content of the Christian purpose. This is of course a corollary of the underlying aims of religious education which were suggested in Chapter I.

II. It should afford training in worship by giving the children an opportunity to participate in a service which they can understand and appreciate. That is, the service should have the children actually reach at least the beginning of the experience of worship described in Chapters II and VI.

III. The service should afford training through worship in the fundamental attitudes which religious education expects to develop in the children. The most important of these attitudes were analyzed in Chapter IV, namely, Gratitude, Goodwill, Reverence, Faith and Loyalty.

IV. The attitudes which it is desired to develop should be made concrete and given a well-understood ideational content. They should also be defined in relation to the Christian purpose.

V. This implies definite instruction in the form of story, talk, prayer, and so on.

VI. In order to make certain of actual changes in feeling-attitudes, the service must be constructed in accordance with the psychology of feeling and emotion, outlined in Chapters V and VI in its relation to education and worship. Certain useful principles emerge from that discussion.

1. The atmosphere should be one of pleasure or joy, in order that the direction given to thought and action may have a firm neural organization from the vitalizing effect of satisfaction as well as from repetition, and in order to associate the attitude with the sense of conviction.

2. This involves the use of suitable music, and the general esthetic organization of the service.

3. There should be abundant opportunity for expression on the part of the pupils, both in the service and after it. This involves the use of common prayers, hymns, psalms, and occasions for making concrete expressions of gratitude, goodwill, and so on.

4. In the instructional aspect of the service especially, but in the rest of the service as well, the following principles apply:

(1) The subject may be presented in such a way as to stir the emotions of the children sufficiently to arouse an old mood or to permit the establishment of a new one.

(2) The mood or attitude aimed at may be connected with such experiences as already are associated with that mood.

(3) Or it may be made attractive and connected with ideas and experiences already found to be attractive.

(4) It should be presented in a situation which the children will follow to the extent of identifying their own will with the attitude desired.

VII. Participation in the expression of feeling and idea should be as general as possible for the sake of its effect on the socializing of the individual will.

VIII. This involves the careful adaptation of the service—psalms, hymns, prayers and stories—to pupils of all ages.

IX. The attitudes must be approved by the hearty coöperation of leaders and teachers in the service of worship.

In the progress of the discussion certain points have been emphasized which may perhaps be regarded as contributing something to the theory of worship. In Chapter I the attempt was made to indicate that individual leadership has been as influential as the "social consciousness" in determining the development of the forms and values of worship. This brings out the prominence of the individual in the control of religious ceremonies. This suggests, in Chapter IV, the leader's responsibility to the community for the purposes and results of worship in the Sunday school. Although the general function of Sunday-school worship has been stated elsewhere in terms of feeling and attitude, no very definite formulation of such attitudes seems to have been made. In Chapter IV, therefore, a statement of the purpose of worship in terms of specific Christian attitudes is proposed, and these are analyzed in terms of social situations and responses which give the attitudes a Christian significance.

In Chapter VI it is suggested that public worship and mysticism, while similar in the psychological processes involved, differ from each other in such ways as these: (1) Public worship is social; mysticism tends to be individualistic. (2) Public worship attempts to bring the individual to the freedom of rational self-control and divine coöperation; mysticism seeks freedom through submission to external control and divine authority. And finally, in Chapter VIII, a possible method for testing the effects of worship is proposed and carried out.

This tentative study of worship in its relation to the Sunday school may serve to point out the way to more adequate experimenting and investigation in this field. The author dares to hope that it may also prove of some practical use to those who are already wrestling with the difficult problems of planning and conducting services of worship for children.

BIBLIOGRAPHY

Books or articles to which explicit reference has been made are marked with a dagger. Books or articles of especial use to Sunday-school workers are starred.

Theory and Practice of Education

Adler, Felix. Moral Education of Children. 1892.

Baldwin, J. M. Social and Ethical Interpretations. 1902.

†* Butler, N. M. The Meaning of Education. 1909.

†* Cubberley, E. P. Changing Conceptions of Education. 1909.

† Davidson, Thomas. A History of Education. 1911.

†* Dewey, John. Moral Principles in Education. 1909.

†* Dewey and Tufts. Ethics. 1908.

Horne, H. H. The Philosophy of Education. 1906.

* James, William. Talks to Teachers. 1905.

———. The Will to Believe. 1898.

†* MacVannel, J. A. Outline of a Course in the Philosophy of Education. 1912.

Münsterberg, Hugo. Psychology and the Teacher. 1910.

* O'Shea, M. V. Social Development and Education. 1909.

Palmer, G. H. Ethical and Moral Instruction in Schools. 1908.

* Peabody, F. G. Jesus Christ and the Social Question. 1901.

———. The Approach to the Social Question. 1909.

Sadler, M. E. Moral Instruction and Training in Schools. 1910.

* Strayer, G. D. A Brief Course in the Teaching Process. 1912.

† Suzzallo, Henry. Introduction to "Moral Principles in Education."
†* Thorndike, E. L. Education. 1912.
———. Educational Psychology. 1910.
———. Mental and Social Measurements. 1904 ed.
† Webster, H. Primitive Secret Societies. 1908.
Woodworth, R. S. "Memory and the Process of Learning," being Chapter VIII of Part II in Ladd and Woodworth, Physiological Psychology.

Religious Education and the Sunday School

Agate, Dendy. Services and Prayers for the Sunday School. 1886.
†* Bayley, F. T. Little Ten Minutes. 1909.
† Bible Study Union Lessons and Orders of Service.
† Bradner, Lester. "Giving Educational Value to the Devotional Exercises of the Sunday School," *Religious Education*, Vol. I, p. 169.
†* Bryant, S. C. How to Tell Stories to Children. 1905.
†* Burton and Mathews. Principles and Ideals for the Sunday School. 1903.
Bushnell, Horace. Christian Nurture.
Butler, et al. Principles of Religious Education. 1901.
* Cabot, E. L. Ethics for Children. 1910.
†* Coe, G. A. Education in Religion and Morals. 1909.
†* Cope, H. F. Efficiency in the Sunday School. 1912.
* ———. The Evolution of the Sunday School. 1911.
†* ———. The Modern Sunday School in Principle and Practice. 1907.
†* ———. Ten Years Progress in Religious Education. R. E. A. 1913.
Eichorn, Z. D. Songs for the Sunday School and How to Use Them, Superintendent's Edition. 1910.
† Frost, J. M. The School of the Church. 1911.
† Gale, T. E. "Giving Educational Value to the Devotional Exercises of the Sunday School," *Religious Education*, Vol. I, p. 169.

†* Gatty, Mrs. Margaret. Parables from Nature.
† Harker, R. C. The Work of the Sunday School. 1911.
† Haslett, S. B. The Pedagogical Bible School. 1903.
†* Hodge, R. M. "Worship in the Sunday School," *Biblical World*, Jan., 1908, p. 42.
†* Hymns of Worship and of Service for the Sunday School. Century Co., 1910.
† International Sunday School Lessons and Orders of Exercises.
Jones, L. B. "Giving Educational Value to the Devotional Exercises of the Sunday School," *Religious Education*, Vol. I, p. 169.
†* Kerr, H. T. Children's Story Sermons. 1911.
†* Lane, Mrs. C. A. First Book of Religion. 1909.
†* Lawrance, Marion. How to Conduct a Sunday School. 1905.
* Lindsay, Maude. Mother Stories. 1912.
†* Mead, G. W. Modern Methods in Sunday-School Work. 1909.
* Metcalf, J. H. World Stories. 1909.
†* Methodist Sunday-School Hymnal. 1911.
†* Meyer, H. H. The Graded Sunday School in Principle and Practice. 1910.
†* Moffat and Hidden. Children's Sunday Hour of Story and Song. 1911.
† Pratt, W. S. Report of Committee on Worship in the Sunday School. Proceedings of the Third Convention of the Religious Education Association, 1905.
† Rexford, E. I. Address at the 71st Convention of the International Sunday School Association, Toronto, 1905, p. 219 of the Proceedings.
†* Richards, Laura E. Golden Windows. 1903.
* St. John, E. P. Stories and Story-Telling. 1910.
† Sheldon, W. L. An Ethical Sunday School. 1900.
†* Shepardson and Jones. Scripture and Song in Worship. 1909.
† Smith, W. W. Religious Education. 1909.

† ———. The Sunday School of Today. 1911.
†* Sneath, E. H., et al. Golden Rule Series. 1912.
† Trumbell, H. C. Yale Lectures on the Sunday School. 1888.
†* Universalist Sunday School Hymnal. 1912.
† Vincent, J. H. The Modern Sunday School (Revised). 1900.
† Wells, A. R. Sunday School Success. 1897.
†* Winchester, Mrs. B. S. "Giving Educational Value to the Devotional Exercises of the Sunday School," *Religious Education*, Vol. I, p. 169.
†* *Religious Education.*
†* Proceedings of the Religious Education Association.

Psychology and Philosophy of Religion

†* Ames, E. C. Psychology of Religious Experience. 1910.
† Boas, Franz. Mind of Primitive Man. 1911.
† Breasted, J. H. Development of Religion and Thought in Ancient Egypt. 1912.
† Brittan, H. H. "The Power of Music," *Journal of Philosophy, Psychology and Scientific Methods*, July 18, 1908.
† Browning, Robert. "Andrea del Sarto," "Apt Vogler."
Caldecott, A. The Religious Sentiment. 1909.
Coe, G. A. "Relation of Mysticism to Education," Meadville Theological School *Quarterly Bulletin*, March, 1908.
———. "The Mystical as a Psychological Concept," *Journal of Philosophy, Psychology and Scientific Methods*, Vol. VI, p. 197.
* ———. The Religion of a Mature Mind. 1903.
† ———. "Religious Value," *Journal of Philosophy, Psychology and Scientific Methods*, Vol. V, No. 10, 1908.
———. "Sources of Mystical Revelation," *Hibbert Journal*, Jan. 1908, p. 359.
* ———. The Spiritual Life. 1900.

Coit, Stanton. National Idealism and a State Church.
† Davenport, F. M. Primitive Traits in Religious Revivals. 1905.
† Delacroix, H. Étude d'Histoire et Psychologie du Mysticisme. 1908.
† Durkheim, Émile. Les Formes Élémentaires de la Vie Religieuse. 1912.
Frazer, J. G. The Golden Bough. 1907–1912.
† ———. Totemism and Exogamy. 1910.
Gow, G. C. "The Service to Religious Feeling of the Music of the Church," Proceedings of the R.E.A., Vol. II, p. 502.
† Henke, F. G. A Study in the Psychology of Ritualism. 1910.
† Hocking, W. E. The Meaning of God in Human Experience. 1912.
Höffding, H. The Philosophy of Religion. 1906.
† Hügel, Friedrich, baron von. The Mystical Element of Religion. 1908.
† Hylan, J. P. Public Worship. 1901.
Inge, W. R. Christian Mysticism. 1899.
James, William. Pragmatism. 1907.
*† ———. Varieties of Religious Experience. 1902–1912.
†* Jastrow, Morris. The Study of Religion. 1902.
†* King, Irving. The Development of Religion. 1910.
† Le Bon, Gustave. The Crowd. 1910.
†* Leuba, J. H. A Psychological Study of Religion. 1912.
Lovejoy. "The Desires of the Self-conscious," *Journal of Philosophy, Psychology and Scientific Methods*, Jan. 17, 1907.
†* MacDougall, William. Social Psychology. 1910.
†* Menzies, Allan. History of Religion. 1909.
† Powell, L. B. Christian Science.
† Pratt, J. B. The Psychology of Religious Belief. 1908.
† Prince, Morton. The Dissociation of a Personality. 1906.
† Ribot, Th. Essay on the Creative Imagination. 1906.

† Rivers, W. H. R. The Todas. 1906.
Royce, Josiah. Sources of Religious Insight. 1912.
† Sharpless, Isaac. Article "Friends," The New Schaff-Herzog Encyclopedia of Religious Knowledge.
Smith, S. G. Religion in the Making. 1910.
† Smith, W. R. The Religion of the Semites. 1894.
Starbuck, E. D. Psychology of Religion. 1899.
Steindorf, G. Religion of the Ancient Egyptians.
* Stratton, G. M. The Psychology of the Religious Life. 1912.
† Sumner, W. G. Folkways. 1907.
† Swain, John. "John Alexander Dowie: The Prophet and his Profits," *Century*, Vol. 42, p. 933.
† Taylor, Graham. "Church and Community," *Survey*, Nov. 23, 1912.
Tylor, E. B. Primitive Culture. 1871.

Feeling and Emotion

†* Angell, J. R. Psychology. 1909.
† Baldwin, J. M. Development and Evolution. 1902.
† Calkins, M. W. Introduction to Psychology.
* Colvin, S. S. The Learning Process. 1913.
†* Colvin and Bagley. Human Behavior. 1913.
† Dewey, John. Psychology. 1893.
† ———. "Theory of Emotion," *Psychological Review*, 1894.
† Garman, C. E. Letters, Lectures and Addresses, Memorial Volume. 1909.
†* James, William. Psychology. 1890.
† Judd, C. H. Psychology. 1907.
† ———. "Theory of Attitudes," *Journal of Philosophy, Psychology and Scientific Methods*, Vol. V, p. 676.
† Pillsbury, W. B. Essentials of Psychology.
† Royce, Josiah. Outlines of Psychology. 1903.
† Shand, A. F. "Character and the Emotions," *Mind*, New Series, Vol. V, 1896, pp. 217–224.

† ———. "The Sources of Tender Emotion," being Chapter XVI in Stout, Groundwork of Psychology. 1903.

† Starbuck, E. D. "Feelings and their Place in Religion," *American Journal of Religious Psychology and Education*, I, p. 168.

†* Stout, G. F. Groundwork of Psychology. 1903.

† Swift, E. J. Mind in the Making.

Thomas, P. F. L'Êducation des Sentiments. 1910.

† Thorndike, E. L. "A Pragmatic Substitute for Free Will" in Essays Philosophical and Psychological in Honor of William James. 1908.

† Titchener, E. B. Psychology of Feeling and Attention. 1908.

† Woodberry, G. E. "A New Defense of Poetry," in Heart of Man. 1901.

VITA

Hugh Hartshorne, born November 13, 1885, in Lawrence, Massachusetts. Academic Diploma, Methuen High School. A.B., Amherst College. M.A. and B.D., Yale University. George E. Day Fellow of Yale Divinity School, 1911–1913. Principal of the Union School of Religion, 1912–1913.

Student in Union Theological Seminary and in Teachers College, 1911–1913.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BK
1520

LIBRARY OF CONGRESS

0 014 745 292 5